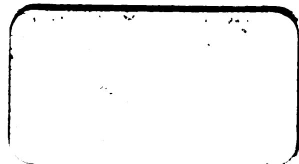

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Abhandlungen

für die

Kunde des Morgenlandes

herausgegeben von der

Deutschen Morgenländischen Gesellschaft

unter der verantwortlichen Redaction

des Prof. Dr. Otto Loth.

VII. Band.

No. 1.

The

Kalpasûtra of Bhadrabâhu

edited

with an Introduction, Notes

and

a Prâkṛit-Saṃskṛit Glossary

by

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THIS EDITION OF THE KALPASÛTRA

IS INSCRIBED TO

GEORG BÜHLER C. I. E.

EDUCATIONAL DEPARTMENT OF BOMBAY ETC. ETC.

AS A TOKEN

OF SINCERE ADMIRATION AND GRATITUDE.

Preface.

Though Professor A. Weber's excellent treatise: "Ueber ein Fragment der Bhagavatî" which contains a rather large specimen of the original text based on a single Manuscript, appeared more than ten years ago, this edition of the Kalpasûtra is the first attempt to critically edit a complete Jaina work. Hence I hope that due allowance will be made for the difficulty of my task, when it will be found that I have but imperfectly reached the end aimed at.

The Introduction contains besides the information on the Kalpasûtra a discussion of the general questions connected with Jainism. In that part of my work I have refrained from largely entering on a criticism of the opinions of former scholars because they were derived from scant and insufficient materials — and not because I was wanting in respect due to my predecessors. — The Notes contain chiefly extracts from the Commentaries, and though they may occasionally furnish not all the information required, still they give all that is offered by native writers for the elucidation of the text. For easier passages the Glossary which contains the Saṃskṛit translation of the Prâkṛit words adopted by the commentators, will be sufficient.

Dr. Bühler advised to write my Introduction and Notes in English in order to make my book at once accessible to Indian readers. It seems to me that the Hindu scholars who are willing to take into account the researches of their European colleagues, deserve some consideration, and that it also is the interest of the

latter to use, if possible, that language which at present is the *lingua franca* of India. I am aware that in electing to write in English, I have not escaped the lot of those who in a foreign country write in a foreign language. But I trust that in spite of my mistakes my meaning will be intelligible.

My thanks are due to Dr. Bühler for the assistence he has given me, as well as to the lamented Dr. Paul Goldschmidt and to Dr. Eduard Müller, who both, one after the other, abandoned in my favour their undertaking to edit the Kalpasûtra. Finally I have to acknowledge with best thanks the liberality and readiness with which Dr. R. Rost, Librarian of the India Office Library, K. M. Chatfield Esq., Director of Public Instruction, Bombay, and Professor Lepsius, Chief Librarian of the Royal Library at Berlin, have complied with my applications for the loan of Manuscripts.

Münster, Westphalia
20th *November* 1878.

Hermann Jacobi.

Introduction.

Before entering upon an inquiry about the date of Mahâvîra's Nirvâṇa, we must first discuss the question whether Jainism and Buddhism had each its separate and independent origin, or the one was a division of the other. European scholars who have written on the subject, have been generally inclined to take the latter view. Colebrooke believed Mahâvîra to have been the teacher of Gautama-Buddha because one of Mahâvîra's disciples, Indrabhûti, is often called Gotamasvâmin or simply Gotama. Prinsep and Stevenson have adopted his opinion, and, lately, Mr. Ed. Thomas has repeated it. Prof. Weber, in his book "Ueber das Çatruñjayamâhâtmyam" has proved how weak the argument is, on which Colebrooke's theory is based. For Indrabhûti was a Brâhmaṇa, and not a Kshattriya like Gautama-Buddha, and his belonging to the gotra of Gotama is insufficient to prove his identity with the latter. If Indrabhûti had forsaken the religion of Vardhamâna in order to found a rival sect, the Jaina sûtras, which have been composed some time after the Nirvâṇa, would, most certainly, speak not favourably of him as they continually do; but they would abuse him to their heart's content, though he was a favourite of Mahâvîra [1]). For the sûtras plainly state that Jamâli, the sister's son of Mahâvîra, caused the first schism, and the Bhagavatî (*saya* 17) sneers at another disciple of Mahâvîra, Gosâle Makkhaliputte — who, by the by, is evidently identical with the Maṃkhali-Gosâlo mentioned in the Pâli sûtras as one of the "six heretical teachers' and opponents of Buddha.

Prof. H. Wilson, in his essay on the Religious sects of the Hindus, starts a theory entirely opposed to that of Colebrooke.

1) There is a legend about Indrabhûti which shows how much he was attached to his teacher. At the time of Mahâvîra's death he was absent. On his return, hearing of his beloved teacher's sudden decease, he was overcome with grief. He then became aware that the last remaining bond which tied him to the saṃsâra, was the feeling of love he still entertained for his teacher. Therefore he cut asunder that bond, and thus, *chinnapiyabaṃdhaṇe*, he reached the state of a *kevalin*. He died a month after Mahâvîra's Nirvâṇa.

He makes the Jainas a division of the Bauddhas, which grew out of the downfall of Buddhism about the tenth century A.D. Prof. A. Weber, in the work mentioned above, concedes a higher antiquity to the sect, but he agrees with H. Wilson as to the priority of Buddhism. Prof. Lassen, upon the whole, has followed Weber's opinion (Ind. Alterth. IV 755 sqq.). Some reasons seem, at first sight, to speak in favour of Prof. Wilson's theory. For the Jaina sûtras represent Mahâvîra not only as a native of Behar, the country which was the scene of Buddha's life and preaching, but also as a contemporary who was patronised by the same kings as Buddha. Though the names Çreṇika and Kûṇika (or Koṇika) are not those which are commonly used in Buddhist writings, still Çreṇya or Çreṇika is known as a *biruda* of Bimbisâra; and his son Kûṇika, also called Bibbhisâraputte [1]), is evidently identical with Bimbisâra's son, Ajâtaçatru, because either of them is stated by the Jainas and Bauddhas respectively to have caused his father's death. Kûṇika's son Udâyin who, according to Jaina tradition, founded Pâṭaliputra, will be readily identified with Udayibhaddako, son of Ajâtaçatru, about whom the Bauddhas relate the same. Thus no doubt remains that the contemporaries of Buddha, Bimbisâra and Ajâtaçatru, recur, hidden under other names (Çreṇika and Kûṇika), in the Jaina *aṅgas* as those of Mahâvîra. This holds good even of minor personages, such as Gosâla, the son of Maṃkhali (or Makkhali as the Jainas have it; Maṃkhali :Makkhali: :Bimbisâra: Bibbhisâra), and the Licchavi kings (the Lecchaî of the Jainas). As a further argument in favour of Prof. Wilson's theory, it has been said that both Çâkyasiṃha and Vardhamâna have the same epithets, Buddha, Jina, and Mahâvîra, and the wife of either was named Yaçodâ. But here all analogy ceases. None of the particulars which are related of Buddha, agree with those given regarding Vardhamâna. Thus the names of the relatives of either and their native towns, their disciples, the length and remarkable events of their lives, the characters of both men, as far as they are revealed by their teaching, totally differ. I shall enlarge upon the last mentioned point only, because the former ones need no further comment. Mahâvîra was, as far as I can judge, of an ascetic turn of mind; his doctrines are chiefly concerned with metaphysics and religious practices. His philosophy or theology is not remarkable for its logical consistency, for it substitutes minute and elaborate distinctions for a deep and exhaustive inquiry, and avoids the danger of the doctrine of Nihilism, which Buddhism d o e s face, by the theory of the syâdvâda, which possesses some resemblance to, but not the depth of, the Heraclitic ῥεῖ τὰ πάντα. Mahâvîra shares the common belief in the existence of a permanent soul

1) *e. g.* in the Aupapâtikasûtra. Hemacandra gives the form Bambhasâra. Petersburgh Dictionary s. v.

and the efficacy of religious penances, two doctrines which are opposed by the Bauddhas. His ethics went scarcely beyond rules for monks, as the ethics of most religious sects of the Hindus do. In short, Mahâvîra was rather of the ordinary cast of religious men in India; he may be allowed a talent for religious matters, but he possessed not the genius Buddha undoubtedly had. Buddha followed up his philosophical ideas to the very brink of Nihilism, striving throughout for clearness in argumentation rather than for ingeniousness in scholastic distinctions. Therefore, his philosophy forms a system based on a few fundamental ideas, whilst that of Mahâvîra scarcely forms a system, but is merely a sum of opinions (*pannattis*) on various subjects, no fundamental ideas being there to uphold the mass of metaphysical matter. Besides his consistency in speculation, there is another still more obvious mark of superiority in Buddha, viz. his deep moral sense and his compassionate feeling for the miseries of men which he vented in so many admirable aphorisms and apologues. It is the ethical element that gives to the Buddhist writings their superiority over those of the Jainas. Mahâvîra treated, as I have stated, ethics as corollary and subordinate to his metaphysics, with which he was chiefly concerned. This outline of Buddha's and Mahâvîra's teaching leads to the belief that they were two distinct persons. The differences between the doctrines of the one and those of the other are also very considerable, and even the technical terms in which their fundamental ideas are conveyed, do not agree. Finding thus the difficulties multiply, if we try to identify Mahâvîra and Buddha, we feel inclined to give credence to the traditions of the Bauddhas and Jainas that Buddha and Mahâvîra were two distinct personages, but contemporaries. On that supposition, the general resemblance between the two sects will at once appear natural. For two founders of religious sects, living at the same time and in the same country, had of course to draw on the same stock of general ideas, philosophical and ethical, which were common to the whole generation. And that generation seems to have had a tendency to oppose Brahminical orthodoxy. For if we read the account of the doctrines of the six heretical teachers at the time of Buddha, given in the Sâmaññaphalasutta of the Bauddhas, we find that they were all, more or less, reformers, and that Buddha differed from them only by the superiority of his genius. Therefore it is not against reason and probability that another reformer of Buddha's time succeeded likewise in founding an independent sect. Before I bring forward such arguments as are, in my opinion, sufficient to establish that theory as an historical truth, we must meet two counter-arguments which have been adduced by the defenders of the priority of Buddhism. First, it has been believed, on the authority of Hamilton Buchanan, if I am not mistaken, that the Jainas acknowledge the system of caste, and on

that belief the following theory of the origin of Jainism was based. The Bauddhas being persecuted by the Brahmins adopted the system of caste by way of accommodation to their fanatical rivals, who would have entirely suppressed heterodoxy, but for that concession. Thus, it was imagined, declining Buddhism changed into Jainism. I will not discuss the theory, but I deny the fact. The Jaina community is only divided into *yatis* and *çrâvakaş*, and if in any part of India the Jainas practically recognise the distinctions of caste, it is just the same with the Christians and Mahomedans of Southern India, and even with the Bauddhas of Ceylon. This has nothing to do with the religion, it is only the adoption of social distinctions, which are rooted too deeply in the mind of the Indian nation as to be abolished by the word of a religious reformer. The Buddhist writings speak frequently of Brâhmaṇas, but nobody would for that reason accuse the Bauddhas of an adoption of the religious system of cast. Secondly, it has been considered as a proof of the priority of Buddhism that Pâli is a more archaic language than the Prâkṛit of the Jainas. The fact is true, but it proves nothing. For I shall show in the sequel that the form of the Jaina sûtras as we have them now, was fixed only one thousand years after Mahâvîra's death. It is but reasonable that during the preceding millennium the language of the sûtras underwent great alterations in consequence of the natural tendency of those who handed down the sûtras by oral tradition or writing, to substitute current idioms for antiquated forms; just as the works of German authors of the middle ages were transcribed into the dialect of the scribe's country and time. In one instance, however, a trace of the original language is left, sufficient to show that it differed from the written language in one of its most characteristic features. Words like agaṇî, âcariya, suhuma etc. as they are written in the sûtras, must according to the evidence of the metres, have been pronounced: agṇî âcarya suhma etc. But the authors of the sûtras could not have spoken thus, if their language had followed the phonetic rules common to all Prâkṛits, to which the written language of the sûtras avowedly belongs. For a fuller discussion of the point in question I refer the reader to the "Zeitschrift für vergleichende Sprachforschung" v. XXIII, p. 594 sqq. The few facts quoted above will suffice to show that the form of the language cannot be adduced as an argument against the antiquity of the Jaina literature; it is even less valid as a proof against the antiquity of Jainism. Finally, we know that a part of the Jaina literature, the fourteen pûrvas, has been lost, but we know not in what language the pûrvas were composed.

We have seen that the holy books of the Jainas point to the age of Bimbisâra and Ajâtaçatru as the time of Mahâvîra's life. It will now be necessary to trace the Jaina sect back, if possible, to that early period. The most general term for Jaina monks in

the sûtras is *Niggaṃtha*, and for the nuns *Niggaṃthî*; Varâhamihira and Hemacandra call them *Nirgranthas*, whilst other writers substitute synonyms such as *Vivasana*, *Muktâmbara* etc. (Petersburgh Dictionary s. vv. Çaṃkara and Ânandagiri to Vedânta Darçana II, 2, 33.) It should be noticed that the older word *Ârhata* and the more modern one *Jaina* apply as well to the lay community as to the monks. The name *nirgrantha* for religious men different from the *Çramaṇas* of the Bauddhas occurs under the form *Nigaṇtha* in the Açoka inscriptions (Lassen. Ind. Alt. vol. II, p. 468., 2nd ed.), and has already been identified by Dr. Bühler (Three new edicts of Açoka p. 6) with the Jaina *Nirgranthas*. The Piṭakas of the Bauddhas often mention the *Nigaṇthas* as opponents of Buddha and his followers (see Childers. Pâli Dictionary s. v. *nigaṇtha*). These facts prove that, as far as the Buddhist writings reach, the Jainas and Bauddhas were rivals; and the early existence of this rivalry may perhaps be inferred from some of their ancient historical legends. Thus, whilst the Bauddhas expressly state that Ajâtaçatru killed his father, and that he was of a cruel and wicked disposition previous to his conversion to the true faith, the Jainas try to white-wash Kûṇika, whom we have already identified with Ajâtaçatru, from the stain of intentional parricide. For the Nirayâvalisûtra tells a long story how Kûṇika fancied himself unjustly treated by his father, and for that reason put his father into prison. But his mother told him that his father had always been kind to him, and that by no deeds of his he had merited such a treatment at the hand of his son. Kûṇika, being convinced by his mother, took up an axe to cut asunder his father's fetters. On seeing his son approach with an axe in his hand, Çreṇika believed that he was to be killed. To save his family from such a crime, he committed suicide. Kûṇika of course was very much afflicted when he found his father dead etc. etc. This story, told with an amusing *naïveté*, shows that the Jainas had reason to speak with less candour of their patron's sins than the Bauddhas; and that reason probably was, that the monarch had received the Jainas into his favour long before he extended it to the Bauddhas.

In the same manner, an early date for the distinct personality of Mahâvîra, who may either be considered as the founder of the sect, or as a reformer of an already existing creed, which latter view of the matter I am inclined to adopt, can be established. First, an inscription found in the Kankali mound at Mathurâ by General Cunningham, begins with a salutation to the Arhat Mahâvîra Devanâsa. (Archeol. Survey of India vol. III, p. 35., Ed. Thomas. Jainism or the early creed of Açoka p. 82.) As the inscription is appended to a "Naked standing figure", it is apparent that Mahâvîra is intended for Vardhamâna, and not for Buddha. The inscription is dated *saṃvatsare* 98, and though it has not yet been

settled to what Era the dates of the inscriptions found at Mathurâ refer, the occurrence of Huvishka's and Kanishka's names proves that they belong to the beginning of our era. Secondly, in Buddhist writings the founder of the Jaina faith is mentioned, though not under one of his common names, but as Nigaṇṭhanâtha or Nigaṇṭha Nâtaputta. Nigaṇṭha we know already as a term for Jaina monks. Nâtaputta I identify with Nâyaputta, a *biruda* of Mahâvîra, used in the Kalpasûtra and the Uttarâdhyayanasûtra. The Buddhist books of Nepal call Nigaṇṭhanâtha the son of Djñâti (Burnouf. Lotus de la bonne loi p. 450) and the Jainas call him Jñâtaputra (see Petersburgh Dictionary s. v. jñâtaputra), cf. also the following çloka from Hemacandra's Pariçishṭaparvan I, 3.

Kalyâṇapâdapârâmaṃ çrutagaṅgâhimâcalam |
viçvâmbhojaraviṃ devaṃ vande çrî-Jñâtanandanam ||

That name is given to Mahâvîra because of his father's being a *jñâtakshattriya* cf. Kalpasûtra § 110. — Nigaṇṭha Nâtaputta is, in the Sâmaññaphalasutta, called an Agnivaiçyâyana. That must be a mistake of the Bauddha tradition, for Mahâvîra was a Gautama. But we can account for this mistake by supposing that the Bauddhas confounded the founder of the sect with his chief disciple Sudharman, who is so very often mentioned in the sûtras as the propounder of Mahâvîra's doctrines to Jambusvâmin, and who was an Agnivaiçyâyana. Unfortunately the passage of the Sâmaññaphalasutta which gives the doctrines of Nigaṇṭha Nâtaputta, is not explicit and clear; but the conjectural translation of it, I may state, contains nothing to preclude the identification of Nigaṇṭha Nâtaputta with Mahâvîra. That is born out to full evidence by a legend which first led Dr. Bühler to identify the Nigaṇṭhanâtha with Mahâvîra. It is told in the Âtmâvatâra (Hardy. Manual of Buddhism p. 271), the Vaiçyantara, and other Buddhist books, that the Nigaṇṭhanâtha died in Pâvâ, after having had a dispute with his former disciple Upâli, who had embraced the doctrines of Buddha. As the death of Mahâvîra did take place in Pâvâ (Kalpasûtra § 122), and as the Jaina monks were called Nigaṇṭhas, it is beyond doubt that by Nigaṇṭhanâtha the same person as Mahâvîra is intended.

The result of the preceding inquiry, that Buddha and Mahâvîra were two distinct persons but contemporaries, furnishes us with a clue to the Jaina chronology. It is obvious that the Nirvâṇas of both teachers can be separated by a few years only. Therefore the Nirvâṇa of Mahâvîra must fall somewhere within 490 and 460 B.C., because the adjusted date of Buddha's Nirvâṇa, 477 B.C., has, since the discovery of the three new edicts of Açoka by General Cunningham, and their historical and philological interpretation by Dr. Bühler, been proved to be correct between very narrow limits.

The traditional date of Mahâvîra's Nirvâṇa is 470 years before Vikrama according to the Çvetâmbaras, and 605 according to the Digambaras. The interval of 135 years between the dates of the

Nirvâṇa as recorded by the two sects, being equal to that between the Saṃvat and Çaka Eras, makes it probable that the Vikrama of the Digambaras is intended for Çâlivâhana, who is always confounded with the older Vikrama. That the Çvetâmbaras date from 57 B.C. will be proved in the sequel. The tradition that 470 years elapsed between the Nirvâṇa and the beginning of Vikramâditya's Era is embodied in many books of the Çvetâmbaras. The oldest evidence for it are those *versus memoriales* which form the basis of Merutuṅga's Vicâraçreṇi, and specify the interval between Vikramâditya and the Nirvâṇa by the number of years which are allotted to the intervening dynasties. I subjoin them here, and add the remarks of Dr. Bühler, who has first published them (Indian Antiquary II. 362).

jaṃ rayaṇiṃ kâlagao
arihâ titthaṃkaro Mahâvîra |
tam rayaṇim Avaṃti-vaî
ahisitto Pâlago râyâ || 1 ||
saṭṭhî Pâlaga-raṇṇo
paṇavaṇṇa-sayaṃ tu hoi Naṃdâṇa |
aṭṭha-sayaṃ Muriyâṇaṃ
tîsaṃ cia Pûsamittassa || 2 ||
Balamitta-Bhânumittâ
saṭṭhî varisâṇi catta Nahavahaṇe |
taha Gaddabhilla-rajjaṃ
terasa varisâ Sagassa cau || 3 ||

1. Pâlaka, the Lord of Avantî, was anointed in that night in which the Arhat and Tîrthaṃkara Mahâvîra entered Nirvâṇa.

2. Sixty are (the years) of king Pâlaka, but one hundred and fifty five are (the years) of the Nandas; one hundred and eight those of the Mauryas, and thirty those of Pûsamitta [Pushyamitra].

3. Sixty (years) ruled Balamitra and Bhânumitra, forty Nabhovâhana. Thirteen years likewise lasted the rule of Gardabhilla, and four are the years of Çaka.

"These verses, which are quoted in a very large number of commentaries and chronological works, but the origin of which is by no means clear, give the adjustement between the eras of Vîra and Vikrama, and form the basis of the earlier Jaina chronology".

The sum of years elapsed between the commencement of the Era of Vikrama and the reign of the Mauryas as stated in the verses just quoted, is $255 = 4 + 13 + 40 + 60 + 30 + 108$. By adding 57, the number of years expired between the commencements of the Saṃvat and the Christian Eras, we arrive at 312 B.C. as the date of Candragupta's abhisheka. The near coincidence of this date with the date derived from Greek sources, proves that the Vikrama of the third verse is intended for the founder of the Saṃvat era (57 B.C.), and not for the founder of the Çaka Era (78 A.D.), because on the latter premiss Candragupta's abhisheka

would date 177 B.C.[1]). The reigns of Pâlaka (60) and of the nine Nandas (155), in sum 215 years, make up the interval between Candragupta and the Nirvâṇa; adding 215 to 312 B.C., we arrive at 527 B.C. as the epoch of Mahâvîra's Nirvâṇa, differing by sixteen years from the Nirvâṇa of Buddha, according to the chronology of Ceylon, or 543 B.C.

There is also a different statement of the interval between the Nirvâṇa and Candragupta's coronation. For Hemacandra says in the Pariçishṭaparvan VIII, 341

evaṃ ca çrî Mahâvîre mukte varshaçate gate |
pañcapañcâçadadhike Candragupto 'bhavan nṛipaḥ ||

"And thus 155 years after the liberation of Mahâvîra, Candragupta became king".

Adding 155 to 312 B.C. we find that the Nirvâṇa of Mahâvîra would fall 467 B.C.

The gâthâs assign just as many years to the reign of the Nandas, as Hemacandra allots to the whole interval between Candragupta and the Nirvâṇa. Hence it would appear that he has taken no account of the 60 years of Pâlaka's reign. It is difficult to believe that Hemacandra should have made such a gross blunder. I, therefore, think it more probable that the tradition he followed, differed from that incorporated in the chronological gâthâs, which latter deserves, in my opinion, less credit. Not only is the number of years (155) allotted in the gâthâs to the reign of the Nandas unduly great, but also the introduction of Pâlaka, lord of Avanti, in the chronology of the Mâgadha kings looks very suspicious. Neither the Bauddhas nor the Brahmins mention a prince of that name. There is a Pâlaka amongst the kings of Magadha, but he belongs to the Pradyota line which preceded the Çaiçunâgas, princes of which dynasty were the contemporaries of Mahâvîra. There is another Pâlaka mentioned in the Mṛicchakaṭikâ, who was king of Ujjayinî or Avantî, and is said to have been dethroned by Âryaka. This Pâlaka is perhaps the same as the Pâlaka, mentioned, in the Kathâsaritsâgara, as brother-in-law of Udayana, the fabulous king of Vatsa. That king was, perhaps, mistaken for Udâyin, son of Kûṇika, and thus Pâlaka, king of Avanti, came, perhaps, to be mistaken for the Prâdyota of the same name, and was then made the contemporary of Mahâvîra. However this may have been, Pâlaka had, most

1) I call attention to the fact that this date of Candragupta's abhisheka coincides with the beginning of the Seleucidan Era. Mr. Ed. Thomas (Records of the Gupta Dynasty in India p. 17, 18) believes that the Seleucidan Era maintained for a long time its ground in Upper India and exerted much influence upon the chronological records of the succeeding dynasties. If the correctness of Mr. Thomas' theory could be demonstrated by direct proof, it would be easy to account for the rather puzzling fact that the Jaina date of Candragupta's abhisheka comes so near the truth.

probably, no place in the original chronology of the Jainas. He is, I am inclined to believe, a mere chronological fiction of the Jainas introduced into their history in order to make it better agree with the Buddhist chronology of Ceylon. For the discrepancy of sixty years between the traditional date of Mahâvîra's Nirvâṇa and the one inferred from Hemacandra's statement, reminds us too strongly of a similar discrepancy of 66 years incorporated in the chronology of the Bauddhas, to think of an independent origin of both. We know that the Jainas were once numerous and powerful amongst the Tamulians. For a strong influence of Jainism can be traced in the early Tamil literature as noticed by Graul and Caldwell[1]). It was perhaps then and there, that the Jainas, living on the continent opposite to Ceylon, were influenced by the Bauddhas, and altered their own chronology after the model of that of the rival sect. But this is, of course, a mere conjecture, and I will not lessen its value by urging it too far. To return to our discussion of the date of the Nirvâṇa, it is obvious that the year 467 B.C. which we inferred from Hemacandra's record, can not be far wrong, because it agrees so very well with the adjusted date of Buddha's Nirvâṇa 477 B.C., a synchronism which by our previous research has been established as necessary.

The greater value of the adjusted date of the Nirvâṇa as compared with the traditional one can, moreover, be established by collateral proofs adduced from Jaina history. For the Âvaçyakasûtra, one of the âgamas or sacred books of the Jainas, gives, in the chapter called uvaghâya nijjuttî, details of the six nihnavas or schisms; they are repeated at greater length in the Ṭîka of the Uttarâdhyayana by Devendragaṇin saṃ 1179 (navakarahara)[2]). The third nihnava, the avyaktamatam, was, according to both authorities, originated 214 A.V. by the disciples of Âshâḍha. The Mauryaking of Râjagṛiha, Balabhadra, (Muriya Balabhadda A.S., Moriyavaṃsapasûo U.Ṭ.) brought the heretics back to the right faith. If the gâthâs were right in dating the Maurya dynasty from 215 A.V., a branch of that family could hardly have reigned at Râjagṛiha 214 A.V. But there is no improbability in the statement if we accept Hemacandra's date according to which the Maurya dynasty begins 155 years after the Nirvâṇa; this involves, of course, the correctness of the adjusted date of the Nirvâṇa. To the same result we are led by the following consideration. Mahâgiri and Suhastin were, according to all Therâvalîs, disciples of Sthûlabhadra, who is unanimously said by all writers to have

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1) See Caldwell, compar. Gram. of Dravidian languages intr. p. 129 note.

2) This Ṭîkâ has been extracted from the vṛitti of Çântyâcârya. The explanation of the text is his own work; the numerous legends told in his commentary are verbally copied from that of Çântyâcârya.

died 215 A.V. After the demise of Mahâgiri, which event is placed by Merutuñga 245 years after the Nirvâṇa, Suhastin became *yugapradhâna*. He won over Samprati, grandson and successor of Açoka, to the Jaina creed. As Açoka died 94 years after Candragupta's abhisheka (256 A.B.—162), Samprati's reign would date from 309 A.V. (215 + 94) according to the chronological gâthâs, or from 249 A.V. (155 + 94) according to Hemacandra's account. The latter date is the only one possible, because Samprati and Suhastin (245) were contemporaries, and as it is based on the same record, from which we deduced the adjusted date of the Nirvâṇa, it is valid as an auxiliary proof for the correctness of the latter[1]).

I shall now pass to the statement of the Jainas regarding Bhadrabâhu, the reputed author of the Kalpasûtra. The few facts known of that Thera are mixed up with a good deal of what is clearly legendary; but it is impossible to separate throughout truth from fiction. Nevertheless, we must try to find out the historical basis in the legends of Bhadrabâhu. For this purpose, a chronological arrangement of the authorities consulted will be indispensible. I divide them into three classes. The first of them contains 1) the two Therâvalîs embodied in the Kalpasûtra, and that placed at the head of the Âvaçyaka and Nandî Sûtras; 2) the Ṛishimaṇḍalasûtra by Dharmaghosha. These works are later than 980 A.V. Many centuries younger than the works just mentioned is the

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1) Having concluded our chronological investigation, I must add a few words about the attempts made by former writers to fix the initial date of the Jainas. The want of sufficient information which proved fatal to them in the attempt to form a correct idea of the origin of Jainism, was, of course, a still greater obstacle in chronological researches. Prof. Weber combining the legendary traditions that the Kalpasûtra was read to a king Dhruvasena 980 A.V., and that a Çîlâditya reigned 947 A.V., assigned the year 349 B.C. to the death of Mahâvîra. Even if the dates which form the basis of Prof. Weber's calculation were correct — which however is open to grave doubts — we should still be at a loss to ascertain which of the three Dhruvasenas, and which of the six Çîlâdityas known as yet, are the persons intended in the above mentioned records. Besides this incertitude, the chronology of the Valabhi dynasty on which the calculations of Prof. Weber are based, is as yet an unsolved problem. As Prof. Lassen's arguments in criticising Prof. Weber's result (Ind. Alt. IV. p. 762. sqq.) are founded on the same unsafe ground, we can pass them over without further remarks. The Çatruñjayamâhâtmyam, that "wretched forgery by some yati of the 12th or 14th century" as Dr. Bühler calls it (Three new edicts of Açoka, p. 21. note), contains at least the common tradition that Mahâvîra died 470 years before Vikrama. But neither Weber nor Lassen could see the importance of this statement, because at the time they wrote, it appeared a settled point that Jainism was of a comparatively modern origin. This prejudice had, of course, to disappear before a more extensive knowledge of the Jaina literature than could be had twenty years ago. Thanks to the endeavours of Dr. Bühler, the whole of the Jaina literature has been made accessible to European scholars, and we are no more obliged to draw our information of Jainism from fragmentary and dubious sources.

Pariçishṭaparvan by Hemacandra. To the third class belong the legends incorporated in the more modern commentaries of the Kalpasûtra, the *vṛitti* of the Ṛishimaṇḍalasûtra by Padmamandiragaṇin (finished saṃ 1513 at Jesulmer), and similar works.

According to the Therâvalîs, Bhadrabâhu was the sixth Thera (or *Sthavira* in Saṃskṛit) after Mahâvîra. The name of his Gotra is Prâcîna, which means, probably, only "an old gotra", because a gotra of that name does not occur elsewhere in Indian books. Bhadrabâhu was the disciple of Yaçobhadra, and had, as stated in the more detailed Therâvalî of the Kalpasûtra, four disciples, Godâsa, Agnidatta, Janadatta and Somadatta, the first of whom founded the Godâsagaṇa.

In the Ṛishimaṇḍalasûtra only one verse (167) is devoted to Bhadrabâhu, whilst his successor Sthûlabhadra is praised in a score of stanzas. It runs thus:

dasa-kappa-vvavahârâ
nijjûḍhâ jeṇa navama-puvvâo |
vaṃdâmi Bhaddabâhuṃ
tam apacchima-sayala-suya-nâṇi ||

"I adore Bhadrabâhu, the last of those who were possessed of the whole sacred lore, who extracted the ten kalpas and the vyavahâra from to the ninth pûrva." *Apacchima* might be translated: "not the last", but as it has usually the sense of "the very last", I have thus rendered it in our verse, though the common tradition makes Bhadrabâhu the last but one of the *çrutakevalins*, Sthûlabhadra being the last who knew all the fourteen pûrvas. Sthûlabhadra's successors down to Vajra possessed only ten pûrvas, and are for that reason called *daçapûrvins*. After Vajra the knowledge of the pûrvas was entirely lost, see Hemacandra's Abhidhânacintâmani 33, 34. The same author relates in the ninth sarga of the Pariçishṭaparvan, how it happened that the last four pûrvas became extinct with Sthûlabhadra. The saṅgha of Pâṭaliputra, having collected the 11 aṅgas, sent, in order to procure the twelfth, the dṛishṭivâda, Sthûlabhadra and 499 other sâdhus to Bhadrabâhu, who was then staying in Nepal. In consequence of his having undertaken the mahâprâṇavrata, he could teach his pupils at such a slow rate only, that after some time all were wearied and fell away, except Sthûlabhadra. He learned from the mouth of Bhadrabâhu ten pûrvas in as many years. Then Bhadrabâhu found fault with him, and refused to teach him the rest of the pûrvas. But on Sthûlabhadra's entreaty, he continued his teaching on the condition that he should teach nobody else the last four pûrvas. Dharmaghosha's words can be reconciled to this legend on the supposition that he regarded Sthûlabhadra's knowledge as imperfect, because he could not impart the whole of it to others. Therefore, Bhadrabâhu's knowledge was superior, and he could be called *apacchima-sayala-suya-nâṇi*. But this inter-

pretation is rather laboured, and I should, therefore, prefer to believe that the older tradition made Bhadrabâhu the last *çrutakevalin*, and that in later times Sthûlabhadra, of whom so many stories are told, was included in the number of those priviledged sages.

By the first half of Dharmagosha's stanza we are informed that Bhadrabâhu extracted the daçakalpas and the Vyavahâra (sûtra) from the ninth pûrva. In the introduction of most commentaries of the Kalpasûtra ten kalpas are spoken of (Stevenson, Kalpasûtra p. 3 sqq.). . Therefore, by *Dasakappa* the Kalpasûtra is most probably intended. The Vyavahârasûtra is one of the chedas, a class of the âgamas. (Bühler, Report on Sanscrit MSS. 1872—1873, p. 12.) In the vṛitti of the Ṛishimaṇḍalasûtra a longer list of Bhadrabâhu's works is given.

Daçâvaikâlikasy' Âcârâñga-Sûtrakṛitâñgayoḥ |
Uttarâdhyayana-Sûryaprajñaptyoḥ Kalakasya ca ||
Vyavahâra-Rshibhâshit'-Âvaçyakânâm ivâḥ (?) kramât |
Daçâçrutâkhyaskandhasya niryuktîr daça so 'tanot ||
tathâ 'nyâm bhagavâṃç cakre saṃhitâm Bhâdrabâhavîṃ.

"He composed the ten *niryuktis*, namely the (*niryuktis*) of the Daçâvaikâlika, Âcârâñga, Sûtrakṛitâñga, Uttarâdhyayana, Sûryaprajñapti, Kalaka (?), Vyavahâra, Ṛishibhâshita, Âvaçyaka, and then (itaḥ kramât) that of the Daçâçrutaskandha; the venerable (Bhadrabâhu) also composed an other saṃhitâ, the Bhâdrabâhavî." Dr. Bühler has already noticed that the Niryuktis of the añgas are attributed to Bhadrabâhu (l. c. p. 6.), and he has succeeded in procuring copies of the Âcârâñganiryukti and the Oghaniryukti. In the sequel it will appear probable that Bhadrabâhu did not compose the Niryukti of, but the Daçâçrutaskandha itself. That work is sometimes mistaken for the Kalpasûtra. Of the Saṃhitâ we shall speak below. Besides these works, the Uvasaggaharastotra is attributed to Bhadrabâhu in a gâthâ found in the kathânakas of the Kalpasûtra:

uvasaggaharaṃ thuttaṃ
kâûṇaṃ jeṇa saṃgha-kallâṇaṃ |
karuṇâ-pareṇa vihiaṃ
sa Bhaddabâhu gurû jayau ||

"Victory to Bhadrabâhusvâmin who by composing the Uvasaggahara-stotra bestowed, out of pity, happiness on the sañgha".

I subjoin, in the note, the text and translation of that stotra which, if really of Bhadrabâhu's composition, is the oldest specimen of the now extensive literature of Jaina hymns [1]).

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1) uvasaggaharaṃ Pâsaṃ Pâsaṃ vaṃdâmi kamma-ghaṇa-mukkaṃ |
visahara-visa-ninnâsaṃ maṃgala-kallâṇa-âvâsaṃ || 1 ||
visahara-phuliṃga-maṃtaṃ kaṃthe dhârei jo sayâ maṇuo |
tassa gaha-roga-mârî-duṭṭha-jarâ jaṃti uvasâmaṃ || 2 ||
ciṭṭhau dûre maṃto tujjha paṇâmo vi bahuphalo hoi |

The date of Bhadrabâhu's death is placed identically by all Jaina authors, from Hemacandra down to the most modern scholiast, in the year 170 A.V. Hem. Pariçishṭaparvan IX, 112:

Vîra-mokshâd varsha-çate saptaty-agre gate sati |
Bhadrabâhur api svâmî yayau svargaṃ samâdhinâ ||

"After hundred and seventy years from the liberation of Mahâvîra had elapsed, Bhadrabâhusvâmin also reached svarga (siddhi) by profound meditation".

It may be remarked that the dates of the Çrutakevalins only are given; I dare not decide whether they may be relied on.

A legendary story about the rivalry between Bhadrabâhu and Varâhamihira, is told by a great many modern Jaina writers, but not by Hemacandra. It seems to have grown out of the fact that Bhadrabâhu was regarded as the author of two astronomical works, a commentary on the Sûryaprajñapti and the Bhâdrabâhavî Saṃhitâ, and of the Uvasaggahara stotra, and that Jaina astronomy was scornfully treated by other astronomers (see Siddhântaçiromaṇi III, 10). For these motives will be recognized in the legend which I shall now briefly relate. Bhadrabâhu and Varâhamihira, two brothers living in Pratishṭhâna, had become Jaina monks. Before his death, Yaçobhadra appointed Saṃbhûtivijaya and Bhadrabâhu his successors to the dignity of âcârya. Varâhamihira who had expected for himself that distinction, forsook the Jaina religion, furious with disappointment. By his learning in astronomy, he won a great reputation which he strengthened by spreading a fabricated story. He told the easily deceived people that by his zeal he had propitiated the Sun, who had taken him into his car, and shown him the movements of the celestial bodies. By such means he succeeded in gaining the favour of the king and in ousting the

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nara-tiriesu vi jîvâ pâvaṃti na dukkha-dohaggaṃ || 3 ||
Tuha sammatte laddhe ciṃtâmaṇi-kappapâyav'-abbhahie |
pâvaṃti avigghenaṃ jîvâ ayarâ'-maraṃ thâṇaṃ || 4 ||
ia saṃthuo mahâyasa bhatti-bbhara-nibbhareṇa hiaeṇa |
tâ deva desu bohiṃ bhave bhave Pâsa jiṇacaṃda || 5 ||

1. „I adore Pârçva, the expeller of evil spirits, Pârçva, who is free from all (or the eight) karmas, who destroys the poison of the poisonous (snakes), the abode of prosperity and happiness.

2. Whatever man knows always by heart (this) charm against snakes and fire (?), for him disaster, disease, pestilence, and decrepit age, will go to destruction.

3. Not to speak of a hymn, a mere obeisance paid to Thee will richly be rewarded: living beings, amongst men and animals do not fall into misfortune and unhappiness.

4. Living beings having attained a correct comprehension of Thee — which surpasses (in value) the Kalpadruma and the philosopher's stone — reach, without obstacle, a station free from decrepitude and death.

5. Thus praised, Glorious one! with a heart full of mighty devotion, Pârçva! mayest thou, o God! therefore, give perfect wisdom in every birth, Moon of the Jinas"!

Jainas from it. At last, Bhadrabâhu came to the help of his correligionists and defeated his brother by his superior knowledge of astronomy. Humiliation and anger caused the death of Varâhamihira, who became an evil spirit (dushṭavyantara). As such he brought diseases in the houses of the Jainas, until Bhadrabâhu drove him away by means of the Uvasaggahara stotra. Bhadrabâhu then composed a Saṃhitâ named after him.

The story just related is apparently of no historical interest, and of modern origin, because Hemacandra does not relate it. It, therefore, need not longer detain us; but the Bhâdrabâhavî Saṃhitâ calls for further remark. A work of that name has been found by Dr. Bühler (Report on Sanskṛit Mss. 1874—1875. p. 20). He informs me that it is of the same character as the other Saṃhitâs, whereby its comparatively modern origin is proved. It is not cited by Varâhamihira, who names amongst his numerous authorities another Jaina astronomer, Siddhasena [1]) (Kern, Bṛihat Saṃhitâ, preface. p. 29). The Bhâdrabâhavî Saṃhitâ is, consequently, more modern than Varâmihira; at any rate, its author can not be the same Bhadrabâhu who composed the Kalpasûtra, because its last redaction, the date of which (980 A.V. = 454 A.D. or 514 A.D.) is mentioned in it, was already earlier than, or at least contemporaneous with, Varâhamihira — not to speak of its composition.

These are the statements of the Jainas about Bhadrabâhu, arranged chronologically. Whatever their historical value may be, they all show that he was unanimously looked upon by the Jainas as one of their oldest and most able authors. His works making part of, and having shared the fate common to, the whole Jaina literature, it will now be incumbent on us to discuss the questions concerning the Jaina literature in general. As its most eminent and sacred part are regarded the 45 Âgamas [2]). Some of them are attributed to authors, for instance the Daçâvaikâlika to Çayyaṃbhava, the Daçâçrutaskandha and Vyavahârasûtra to Bhadrabâhu, the Prajñâpanâ to Çyâmârya; but most of the âgamas

1) Siddhasena is a reputed Jaina author, who is said to have made the arrangement of the Saṃvat Era for king Vikramâditya. The Kalyâṇamandira stotra is attributed to him. (Ind. Stud. XIV, 376 sqq.)

2) The following list of the âgamas has been kindly furnished to me by Dr. Bühler. I Aṅgas: Âcârâṅga, Sûtrakṛidâṅga, Sthânâṅga, Samavâyâṅga, Bhagavatî, Jñâtadharmakathâ, Upâsakadaçâ, Antakṛiddaçâ, Anuttaraupapâtika, Praçnavyâkaraṇa. Vipâkasûtra: II Upâṅgas: Aupapâtika, Râjapraçna, Jîvâbhigama, Prajñâpanâ, Jambudvîpaprajñapti, Candraprajñapti, Sûryaprajñapti, Nirayâvalî, which includes the following upâṅgas, Kalpâvataṃsa, Pushpika, Pushpacûlika, and Vahnidaçâ. III Prakîrṇakas: Catuḥçaraṇa, Aturapratyâkhyâna, Bhakta, Saṃstâra Taṇḍulavaiyâlî, Candâvîja, Devendrastava, Gaṇivîja, Mahâpratyâkhyâna, Vîrastava. IV Chedas: Niçîtha, Mahâniçîtha, Vyavahâra, Daçaçrutaskandha, Bṛihatkalpa, Pâñcakalpa. V Nandîsûtra, Anuyogadvâra. VI Mûlasûtras: Uttarâdhyayana, Âvaçyaka, Daçâvaikâlika, Piṇḍaniryukti.

are said to have proceeded from the mouth of Mahâvîra. This statement is not to be understood as if Mahâvîra had actually composed the angas, upângas, etc.; but as they record what had been taught by him, he is regarded as their author. For authorship in India depended chiefly on the matter, the words being rather irrelevant, provided the sense be the same. That Mahâvîra was not the author of the Sûtras in our sense of "author", can easily be proved by those works themselves. For many Sûtras commence by relating that they were declared to Jambu by Sudharman. Most probably, the doctrines and words of Mahâvîra were, originally, not arranged into distinct works. But at Bhadrabâhu's time the eleven *angas* existed already, for he explained them in separate works of his own; compare also the legend of Bhadrabâhu and Sthûlabhadra related above, where it is said that the sangha of Pâṭaliputra had collected the eleven *angas*. Since that time the Sûtras must have undergone many alterations. That can be proved by the Sthânângasûtra, which classes under *sthâna* 7 the seven nihnavas or schisms. They are also mentioned together with some details in the Âvaçyakasûtra. As the seventh nihnava happened in 584 A.V., it follows that even in the sixth or seventh century after Mahâvîra the Sûtras were liable to material additions [1]).

The ultimate redaction of the Jaina books was, according to the common and old tradition (see notes to K. S. § 148), made 980 A.V. by Devarddhigaṇin Kshamâçramaṇa [2]). The date 980 A.V. corresponds with 454 of our Era, on the supposition that at that time the Nirvâṇa was placed 470 before Vikrama. But if at that time the older tradition by means of which we have adjusted the date of the Nirvâṇa, was still in use, the corresponding year of our Era would be 514 A.D. Jinaprabhamuni and Padmamandiragaṇin relate that when Devarddhigaṇin saw the Siddhânta i. e. 45 Âgamas on the verge of dying out, he caused it to be written in books by the sangha of Valabhî. Formerly, they say, teachers instructed their pupils *pustakânapekshayâ*, without having recourse to written books; but afterwards they used books, and so they do now when delivering their lessons in the *upâçrayas*. This vṛiddhasampradâya does not imply that Devarddhigaṇin was the first who reduced the sacred lore of the Jainas to writing, but it states only that ancient teachers relied

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1) More modern works, such as the Ṭîkâ of the Uttarâdhyayana, add to these *alpataravisaṃvâdinaḥ nihnavâḥ* another *bahutaravisaṃvâdî nihnavaḥ*, that of the Digambaras 605 A.V. The Digambaras say that the "Çvetâmbara utpatti" happened under Guptigupta, who was Thera saṃvat 36—46.

2) With this record agrees very well the fact that the Therâvalî of the Kalpasûtra and of the Ṛishimaṇḍalasûtra name as the last Thera Devarddhigaṇin, and the Therâvalî of the Âvaçyaka and Nandî Sûtras carry the list of the Theras down to him, but name him not; he is, therefore, supposed to have placed the Therâvalî at the head of the Nandî and Âvaçyaka Sûtras.

more on their memory than on written books[1]) as was generally the case in India. Devarddhigaṇin, the Buddhaghosha of the Jainas, has most probably arranged the whole of the traditional Jaina Literature, which he gathered in the Âgamas from books and from the mouth of living theologians. He was nearly too late for his task. For in many cases, fragments only of books were left, and he put them together to make up a book as he thought best. Under that supposition only can it be understood, why so many books consist of incoherent parts[2]). To the editor of the Jaina books their present arrangement is, most probably, due; he divided them into chapters, and introduced the method of counting the granthas (or çlokas i. e. 32 aksharas), the number of which, from hundred to hundred, or thousand to thousand, is inserted in the text at nearly the same places in all MSS. Those "milestones" were invented to guard the text against additions, for which purpose, however, they proved insufficient.

Even after Devarddhigaṇin the Jaina books were liable to many alterations. The various readings found in our MSS. are, it must be conceded, neither very important nor very numerous, except those which are caused by different systems of orthography. But it must have been different in a former period. For the commentaries mention a great number of pâṭhas which are not confirmed by our MSS. of the text. I am, therefore, inclined to believe that the text, which was adopted by most commentators of the work, and which is exhibited in the MSS. of the text only, is the recension of the oldest scholiasts. As far as the Kalpasûtra is concerned, I am convinced that such is the fact. The commentaries we have, are, directly or indirectly, based on the old *cûrṇis* or *vṛittis* written in Prâkṛit, which are now either lost or extant in very few copies only. Those oldest commentators must have found the text in great disorder, for they had to note down numerous *pâṭhas* many of which are mentioned by the later scholiasts. Some of them remark that they comment on one *pâṭha* only, for instance Devendragaṇin, who wrote a commentary on the Uttarâdhyayana. Others say that for all the *pâṭhas* one should have recourse to the cûrṇi, e. g. Jinaprabhamuni, the oldest commentator of the

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1) About 30 years earlier, between 410 and 432 A.D., Buddhaghosha caused the Buddhist *piṭakas* and *arthakathâs* to be written down in books „for the more lasting stability of faith". As the redaction of the Buddhist works in Ceylon and that of the Jaina works in Guzerat occurred about the same time, it may be inferred either that the Jainas adopted that measure from the Bauddhas, or that it was in the 5th century that writing was more generally made use of in India for literary purposes.

2) Down to Devardhigaṇin's time the Jainas must have handed down their sacred knowledge very carelessly indeed. For, eight generations after Mahâvîra, a part of the „old" works was already forgotten, and less than ten generations later the whole of the pûrvas was lost. At least, such is the tradition.

Kalpasûtra whose work I have been able to procure. All that criticism can reasonably hope to achieve at present is, the reconstruction of the text which the first commentators have adopted. The text of Devarddhigaṇin's recension is, probably, beyond our reach.

From the unsettled state of the Jaina literature down to Devarddhigaṇin's times it may be concluded that the language also in which it was handed down, underwent a gradual alteration. The language which Mahâvîra and his immediate disciples, the Gaṇadharas, spoke, was, of course, the vernacular dialect of Magadha. For it is not likely that Mahâvîra used Saṃskṛit. But the Jaina Prâkṛit has very little affinity to the Mâgadhî either of Açoka's inscriptions or of the Prâkṛit Grammarians. Nevertheless it is called Mâgadhî by the Jainas themselves. In a half-stanza quoted by Hemacandra (Prâkṛit Grammar IV 287) it is said that "the old sûtra was, exclusively, composed in the language called Ârdhamâgadhî".

porâṇam addhamâgaha-
bhâsâ-niayaṃ havai suttaṃ ||

Hemacandra appends the remark that notwithstanding such is the old tradition, the Jaina Prâkṛit is not of the same description as the Mâgadhî, the peculiarities of which he is going to expound.

Before we proceed in our inquiry about the nature of the sacred language of the Jainas, it must be noticed that there are two varieties of language observable in their Prâkṛit. The older prose works are written in a language which considerably differs from the language of the commentators and poets. The latter entirely conforms to the rules which Hemacandra gives in the first part of his Prâkṛit Grammar for the Mâhârâshṭrî. But the Mâhârâshṭrî of Hemacandra is not identical with the Mâhârâshṭrî of Hâla, of the Setubandha, and of the dramas. Two of the most conspicuous differences are the use of dental *n* if initial or doubled, and of the *yaçruti*. The *Jaina Mâhârâshṭrî*, as it may be appropriately called, has been accurately described by Hemacandra, as will be evident to every one who reads one of the modern Jaina compositions, e. g. the Kâlikâcâryakathâ. [1])

The language of the older Sûtras, which I shall call ***Jaina Prâkṛit***, differs from the Jaina Mâhârâshṭrî in many points. Thus the Jaina Mâhârâshṭrî generally forms the nominative of the masc. in *o* and the locative in *ṃmi*, while the Jaina Prâkṛit has *e* and *ṃsi*, e. g. J. M. *Sakko*, J. P. *Sakke*, Saṃskṛit *Çakraḥ*; J. M. *varaṃmi*, *moliṃmi*, *sâhuṃmi*, J. P. *varaṃsi*, *kucchiṃsi*, *sâhuṃsi*. The indeclinable past participle in J. M. commonly ends in *ûṇaṃ*, *ûṇa* or *uṃ*, while in the older language it ends in *ittâ* or *ittâ*

1) I hope soon to publish the text ot this curious legend, which seems to contain traces of genuine historical tradition.

ṇaṃ, e. g. J. M. *kâûṇaṃ, nâûṇaṃ, gaṃtûṇaṃ, kâûṇa, kâuṃ*, etc., J. P. *karittâ jâṇittâ, gacchittâ* or *karittâ ṇaṃ*, etc. The Jaina Prâkṛit has preserved the aorist, while the Jaina Mâhârâshṭrî usually substitutes the past participle for it. Besides these more general differences, there are in Jaina Prâkṛit many archaic words, forms, and phrases which are discarded in Jaina Mâhârâshṭrî.

About the nature of *Jaina Mâhârâshṭrî* there can be little doubt, as we have the express statement of Hemacandra. It is, on the whole, the same language as the Mâhârâshṭrî of Hâla. The differences can be accounted for by the supposition of a difference in the local origin. I believe that the Jaina Mâhârâshṭrî nearest approached the language of Surâshṭra, because the edition of the Jaina scriptures, according to tradition, took place in Valabhî, as related above. It might therefore more appropriately be called Jaina Saurâshṭrî. But as it shares the general character of the Prâkṛit commonly called Mâhârâhshṭrî, and as it is thus called by Hemacandra, I dare not introduce a new name.

The nature of the *Jaina Prâkṛit* is also not difficult to make out. Seeing that it is on the whole the same language as the Jaina Mâhârâshṭrî, from which it differs merely by the retention of archaic forms, we may justly look upon it as an older or archaic Mâhârâshṭrî. Hemacandra calls it *ârsham*, the language of the Ṛishis, and treats it together with the Jaina Mâhârâshṭrî, noting forms peculiar to it as exceptions from the general rules, and saying that, in general, rules which are binding for the common Prâkṛit, may optionally be followed in the language of the Ṛishis (I, 3). Thereby he shows his belief, that the Jaina Prâkṛit more closely resembles the Mâhârâshṭrî than any of the other Prâkṛits. His testimony is of great weight, because it is given in opposition to the popular opinion by one who knew Prâkṛit thoroughly. The only Mâgadhism which Hemacandra discovered in Jaina Prâkṛit is, the nominative singular in *e* formed from masculine bases in *a;* and I have not been able to discover any other[1]).

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1) Prof. Weber maintains that the changes of *ry rj dy* to *yy*, and of *ksh* to *khk* prove that Jaina Prâkṛit is Mâgadhî. But the graphical signs which he has interpreted as *yy* and *khk*, viz. ज्ज and क्ख, are the signs for *jj* and *kkh*. They are used in the Jaina Mâhârâshṭrî as well as in the Jaina Prâkṛit, and as they have decidedly the value of *jj* and *kkh* in the former, they must have the same in the latter. For if Hemacandra had read them differently in the Jaina Prâkṛit, he would have stated it as an exception to the rules I, 89 and 90. Again, when he lays down the rules that the Çaurasenî may change *ry* to *yy* (IV, 266), and that Mâgadhî substitutes *y* for *j*, *dy*, *y* (IV, 292) and χ *K* for *ksh* between vowels (IV, 296), he would certainly have remarked that the *ârsham* had the same peculiarities, if he had read the signs in question in the same manner as Prof. Weber proposes. For the palaeographical explanation of the ignss

In nearly all cases where the Çaurasenî and the Mâgadhî differ from the common Prâkṛit, the Jaina Prâkṛit conforms to the latter, except in the instance quoted above, and two more. Hemacandra (IV, 264, 265. IV, 278) prescribes for the Çaurasenî (and Mâgadhî) the nominatives and vocatives *bhayavaṃ* and *maghavaṃ* for *bhagavân*, *bhagavan* and *maghavân*, *maghavan*, and the form *tâ* for *tasmât*. These forms occur also in the Jaina Prâkṛit. These instances of coincidence of the Jaina Prâkṛit with other Prâkṛits than Mâhârâshṭrî are few and unimportant, compared with those in which it conforms to the common dialect. I, therefore, do not hesitate to declare the Jaina Prâkṛit to be Mâhârâshṭrî, as has already been done by Chr. Lassen in his Institutiones linguae Pracriticae p. 42. In those cases in which Jaina Prâkṛit differs from the Mâhârâshṭrî, it has usually retained the older forms. A trace of a still older phase of the language has been noticed above p. 4., it is the optional insertion of a vowel which is always inserted in the written language between two consonants incapable of assimilation. This freedom which is required for the scanning of Prâkṛit verses in the old sûtras, and which has some resemblance to the practice of the Vedic poets, is no more allowed by the later Prâkṛit poets. In their compositions, every vowel must necessarily be pronounced as one syllable. The difference between the practice observed in works like the Setubandha, the Saptaçataka, the later Prâkṛit stotras, etc., and that in the older metrical sûtras, can only be explained by a change of the language similar to that of the Vedic idiom to classical Saṃskṛit 1).

As yet we have only traced the gradual development of the language in the sacred writings of the Jainas. But some of its irregularities are of a different kind. They seem to show that the dialect was originally different from that in which the sûtras are written. Thus the *e* of the nominative masculine is, most probably, preserved from the original Mâgadhî, which was, as I have pointed out above, the language of Mahâvîra and his Gaṇadharas. To sum up, the language of the Jaina writings has not

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क्ख (older forms of which are क्ख and क्ख) and ज्ज, it should be kept in mind, as Dr. Bühler tells me, that the Jainas, in combining their letters, usually place the second letter below, and not behind, the first. The former signs will readily be recognised as gradual simplifications of क्ख, and in the latter the old form of *j*, ज, catches the eye. In the text of the Kalpasûtra, I have, accordingly, transcribed the groups in question by *kkh* and *jj*.

1) The optional insertion of a vowel, chiefly before *y* and *v*, in the Vedas, was entirely rejected in the later Saṃskṛit, while the insertion of the vowel which is optional in the Jaina Prâkṛit, became the rule in the later Prâkṛit, provided the group of consonants was not assimilated.

been fixed before the final rearrangement of the Jaina books. Originally a popular dialect, it was naturally adapted by those who handed down orally the sacred lore, to the dialect current at their time and in their country. As the idiom of Mahârâshṭra seems to have ranked, during the early centuries of our Era, foremost amongst the vernacular dialects of India, because the Grammarians treat it as the standard of all Prâkṛits, and because it possessed a large literature, of which considerable specimens are still extant, it will not be astonishing that the Jainas yielded to its influence, and when reducing their sacred books to writing, shaped their language according to it. Such a change of language, even in written books, is not without a parallel in the history of literature, for I have already adduced above p. 4. a similar change of the German language, due to the copists, in the compositions of the middle ages. The editor of the Jaina scriptures did not choose to adopt the Mâhârâshṭrî with all its peculiarities, but he retained many archaic forms which were, probably, sanctified by long tradition. For an archaic language has always been considered peculiarly fitted for a serious style.

The Jaina Mâhârâshṭrî, being once fixed as a sacred language, continued to be the literary language of the Jainas until it was replaced by Saṃskṛit. All the old commentaries, the *cûrṇis* and *vṛittis*, and a great many independent compositions, were written in Prâkṛit. Between 1000 and 1100 A.D., the Jainas adopted Saṃskṛit as their literary language. But the change was neither a sudden, nor a complete one. For Saṃskṛit poems by Jaina authors previous to that period, such as the Bhaktâmara stotra, the Kalyâṇamandira stotra, the Çobhanastutayas, are still extant, and Prâkṛit works were composed later than the twelfth century, e. g. the Paryushaṇâkalpaniryuktivyâkhyâna by Jinaprabhamuni (saṃvat 1364) and a great many Prâkṛit stotras.

Before I leave the present topic, I must call attention to the orthography of the Jaina books. In general, all manuscripts follow the same system, but in the following points they are at variance with each other.

1) The *yaçruti* is used in some manuscripts only after *a* and *â*, in other MSS. also after *i*, *î*; *u*, *û*; *e*, *o*. Hemacandra prescribes, in his Grammar I, 180, the *yaçruti* after *a* and *â*, but in the commentary, he says that it is occasionally seen elsewhere also. His rule is partly confirmed by our MSS. For the *ya* and *yâ* always occur after the *a* and *â*. But many MSS. write the *ya* and *yâ* after all vowels. Both ways of spelling are found in very old and very good MSS. It is, therefore, impossible to decide which is the more correct one. From an etymological point of view, it is more self-consistent that the *yaçruti* should be written after all vowels, because it is the remnant of a lost

consonant [1]). I have, therefore, retained it in the present edition of the Kalpasûtra.

2) Some MSS. change *e* and *o* before two consonants to *i* and *u*. This is due to the absence of signs for the short *e* and *o* in the Devanâgarî alphabet, whence the following dilemma arose. If *e* or *o* was written, the quantity of the vowel was neglected, for a vowel preceding two consonants is always shortened, and *e* and *o* are signs of l o n g vowels. If, on the contrary, *i* or *u* was written, the quality of the sounds *ĕ* or *ŏ* was insufficiently rendered. I have written *e* and *o* when the Saṃskṛit prototype has the diphthong.

3) Some MSS. write *nn*, while others prefer *ṇṇ* (see Hem. I, 228.). I have usually adopted the spelling of the majority of the best MSS. in each case.

4) Occasionally, initial *ṇ* is written in some MSS., compare Hem. I, 229.

5) Whether a consonant between two vowels should be retained, or be replaced by its substitute, or be dropped, seems to have been left to the choice of the transcriber of the Jaina books.

6) One MS. of the Kalpasûtra (India Office Library 1599.) writes *bb* for *vv*, and *b* for *v* initial in single and compound words, e. g. bibaddhaṇa for vivaddhaṇa, Mahabîra, etc. This perculiarity is probably due to the fact that the MS. was written in Eastern India.

7) The letters उ and ओ (*u* and *o*) are frequently interchanged. But this has no reference to the sound, because *u* and *o* are never interchanged when preceded by a consonant, except, of course, in the case under 2). The MSS. A and B of the Kalpasûtra very seldom make mistakes about the signs in question.

The diversity of orthography just described is, perhaps, due to different grammatical schools. I have carefully noted, below the text of my edition, all various readings, except those which fall under heads 6 and 7. But I have, nevertheless, not been able to decide which are the oldest and most authentical spellings. Having examined a good many paper MSS., I am convinced that they will not give us the clue to the correct orthography of Jaina Prâkṛit; an examination of the oldest MSS., written on palm leaves, will, perhaps, lead to a more satisfactory result. But I think it more probable that there never was one fixed system of orthography adhered to by all Jaina writers of any time. For other Prâkṛits also, e. g. that of the cave inscriptions and the vernacular dialects of modern India, frequently spell the same words in different ways.

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1) In the Prâkṛit inscriptions of the caves in Western India, *y* is the substitute of *j* before *i* also, e. g. *pavayitikâ* and *pavaïtikâ* = *pravrajitikâ*.

After having given such information about the general questions connected with Jainism and its literature, as I was able to gather, I shall now discuss the Kalpasûtra in particular. That work does not belong to the Âgamas or sacred books of the Jainas. It is even pronounced by the Digambaras te be a forgery (see Indian Antiquary) because it contains the account of Mahâvîra's having entered the womb of Devânandâ before he was placed in that of Triçalâ, which the Digambaras deny to have been the case. But as the same story is also related in the Âcârânga and Âvaçyaka Sûtras, it seems to be very old, and consequently the criticism of the Digambaras falls to the ground. With the Çvetâmbaras the Kalpasûtra is a great authority, and is always read publicly during the varshâvâsa or Pajjusan.

The Kalpasûtra is supposed to be the work of Bhadrabâhu. He is said to have found the materials for it in the ninth pûrva, called Pratyâkhyânapravâda, as we learn from the following passage of its commentary called Kiraṇâvalî.

praṇetâ tâvat sarvâksharasaṃnipâtavicakshaṇaç caturdaçapûrvavid yugapradhânaḥ çrîBhadrabâhusvâmî daçâçrutaskandhasyâ 'shṭamâdhyayanarûpatayâ pratyâkhyânapravâdâbhidhânanavamapûrvât Kalpasûtram idaṃ sûtritavân. "But the author was the yugapradhâna Bhadrabâhusvâmin, who was well versed in the combination of all letters (see note to § 138), and knew the fourteen pûrvas. He composed this Kalpasûtra as the eighth chapter of the Daçâçrutaskandha, by extracting it from the ninth pûrva called Pratyâkhyânapravâda".

The statement of the Kiraṇâvalî, which is repeated by other commentators, that the Kalpasûtra is called Paryushaṇâkalpa, and forms the eighth chapter of the Daçâçrutaskandha, is erroneous and has been caused by a wrong interpretation of the last words of the Kalpasûtra itself. Rightly understood, they prove that it applies only to the last part, the Sâmâcârîs, or rules for yatis. For at the end of the Kalpasûtra it is said that Mahâvîra "thus pronounced, thus enunciated, thus declared, thus explained the (eighth) chapter called Paryushaṇâkalpa". These words can only have reference to the Sâmâcârîs, because the Jinacaritra and the Sthavirâvalî cannot be expected to have been related by Mahâvîra. For the former mentions events which happened after his death, and the second part exclusively refers to the history of Jainism after Mahâvîra. Besides, those parts have no relation to the Paryushaṇâ or varshâvâsa. They have, therefore, no claim to the title Paryushaṇâkalpa, and cannot, consequently, be regarded as having, originally, made part of the eighth chapter of the Daçâçrutaskandha. The natural consequence of the preceding deduction is, that the Sâmâcârîs only, being comprised by the name Paryushaṇâkalpa, and forming the eighth chapter of the Daçâçrutaskandha, can be looked upon as the work of Bhadrabâhu. It is self-evident

that the Sthavirâvalî, which extends to many generations beyond Bhadrabâhu, was not composed by him. Nor is the Sthavirâvalî the work of one author only. For the saṃkshiptavâcanâ and the vistaravâcanâ of the Sthavirâvalî, i. e. the short, and the more detailed list of Theras, must, originally, have been independent from each other, because of their stylistic and material differences. At the end of these Sthavirâvalîs, which, originally, I presume included the last Daçakevalin, Vajra and his pupils, only, a number of gâthâs are added which give the names of the Theras from Phalgumitra down to Devarddhigaṇin. In some copies of the Kalpasûtra, a prose version of these gâthâs has been inserted before them. It is apparently a modern addition, because it is omitted in many MSS., and because the oldest commentator already notices this variation of the text. Besides, the eleventh "century" (grantha 1000—1100) excedes, decidedly, the prescribed extent, to which it will be reduced by the rejection of the chapter in question. Finally, the first two paragraphs of the Sthavirâvalî are independent of the rest, and once formed, I believe, a part of the Jinacaritra. We can, therefore, recognise in the Sthavirâvalî four or five distinct treatises.

The Jinacaritra, possibly, may be the work of one author, though I believe Dr. Stevenson to be right in his conjecture, that the original ended with the life of Mahâvîra (Kalpasútra p. 99). But this part has most probably been enlarged by other additions besides those pointed out by Dr. Stevenson. I mention only the description of the fourteen dreams, which differs entirely from the archaic style of the bulk of the work, by its many long and complicate compounds peculiar to a comparatively modern phase of Indian poetry. It needs hardly be remarked that the passages containing the dates 980 and 993 A.V. do not refer to the author, but to Devarddhigaṇin, the editor of the Kalpasûtra. The archaic style in which the Jinacaritra is composed, and which it has in common with the old sûtras written in prose, does not speak against Bhadrabâhu's authorship. But this question must be left undecided for want of direct proof.

The Jainas seem to have been perfectly aware of the disparity of the subjects treated in the Kalpasûtra. But they account for it by saying that the first two parts are prefixed to the Paryushaṇâsâmâcârîs *maṅgalârtham*, i. e. for the sake of auspiciousness. Thus we read in the Paryushaṇâkalpaniryukti,

purima-carimâṇa kappo
u maṃgalaṃ Vaddhamâṇa-titthaṃmi |
to parikahiyâ Jiṇa-pari-
kahâ ya therâvalî c'ettha[ṃ]. || 61 ||

"And the religious practice of the first and the last (Jinas) is auspicious during the *tîrtha* of Vardhamâna. Hence the stories of the Jinas, and the list of the Theras, have been told here".

The later scholiasts have converted this gâthâ into a metrical table of contents (adhikâratrayam) by altering the last hemistich.

purima-carimâṇa kappo
maṃgalaṃ Vaddhamâṇa-titthaṃmi |
to parikahiyâ Jiṇa-gaṇa-
harâi-therâvali-carittaṃ ||

"The religious practice of the first and the last (Jinas) is auspicious during the *tîrtha* of Vardhamâna. Hence the Jina (caritra), the list of the Theras beginning with the Gaṇadharas, and the caritra, i. e. paryshaṇâsâmâcârîs, have been told".

The Jinacaritra, the Sthavirâvalî, and the Sâmâcârîs, united in one book under the title of Kalpasûtra, were, according to the tradition, included in Devarddhigaṇin's recension of the Jaina scriptures, though it is not contained in the Siddhânta. Two arguments speak for the correctness of the tradition: firstly the date of that event is incorporated in the Kalpasûtra; secondly the whole of the Kalpasûtra is divided into "centuries" of one hundred granthas (32 aksharas) each, a measure adopted, probably, by the editor in order to guard the text against additions. These centuries are marked in the text as ग्रं १००, ग्रं २०० etc., and are to be found in all MSS. at the identical places. The Kalpasûtra is said to contain 1216 granthas, e. g. in the following verse taken from the colophon of MS. A.

ekaḥ sahaçro (!) dviçatî-sametaḥ
çlishṭas tataḥ shoḍaçabhir vidantu |
Kalpasya saṃkhyâ kathitâ viçishṭâ
viçâradaiḥ paryushaṇâbhidhasya ||

In the present day it is commonly known as the "Bâr seṃ sûtra" i. e. the sûtra of twelve hundreds.

Our present text contains, according to my calculation, more than 100 granthas above, the fixed number, and the extent of the several centuries varies between 100 and 135 granthas. It is rather tempting to reduce the text to its original extent by rejecting suspicious passages. But I have refrained from doing so, because the loose style of the Kalpasûtra with its many repetitions which are peculiar to the Sûtra style, render it impossible to point out exactly those passages which are spurious.

Formerly, it is said, the whole Kalpasûtra was read on the first night of the Pajjusaṇ. But since it was read in the sabhâ of Dhruvasena, king of Ânandapura, to console him after the death of his beloved son Senâñgaja,[1]) the Kalpasûtra was explained in nine vâcanâs. These nine vâcanâs or vyâkhyânas are marked in some MSS. and in some commentaries. But as there is no agree-

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1) There is no agreement about the date of this event; some place it in 980 A.V., others in 993, and others again in 1080, see notes to § 148.

ment on this head, I have not introduced the division into vâcanâs in my edition. Usually, the live of Mahâvîra is divided into six vâcanâs, whilst the rest of the Jinacaritra makes up the seventh vâcanâ; or the life of Mahâvîra contains five vâcanâs, and the rest of the Jinacaritra two. The Therevalî and the Sâmâcârîs are reckoned as one vâcanâ each[1]).

An other subdivision of the text is that into sûtras or paragraphs, which is exhibited in most MSS. in the Jinacaritra and the Sâmâcârîs. It is most probably due to the scholiasts, who always use it; for the Therâvalî, being not commented upon, is not divided into sûtras. This arrangement is not exactly the same in all MSS. and commentaries. But they differ not very much so that it will be easy to identify a sûtra of our text in the MSS. The division of the Therâvalî into 13 paragraphs is of my own making; as the MSS. do not subdivide it.

The oldest commentary on the Kalpasûtra, which, however, I have not seen, seems to have been the Cûrṇi. It was, like all Cûrṇis, written in Prâkṛit, as is proved by occasional quotations from it in the commentaries. The name of its author is not mentioned. But he is always spoken of as the Cûrṇikâra. All later commentaries are, directly or indirectly, based on the Cûrṇi, and are, most probably, for the greater part translations of it into Saṃskṛit. For they agree, nearly verbally, in most of their explanations, a fact which can only be accounted for by our assuming that all commentators drew from the same source. And as all of them mention the Cûrṇi as their highest authority, we must, naturally, look upon that work as the basis, nay the original, of all commentaries. The more modern commentators have inserted legends from the Ṭîkâs of the Uttarâdhyayana and Âvaçyaka Sûtras, and, occasionally, add lengthy digressions.

The oldest commentary I have used is the Pañjikâ, called Saṃdehavishaushadhi. It was written by Jinaprabhamuni, who completed his work in Ayodhyâ, Âçvina su. di. 8, saṃvat 1364 or 1307 A.D.[2]). The author has commented in the same work on the Paryushaṇâkalpaniryukti also, a small treatise on the Paryu-

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1) The distribution of the vyâkhyânakas in MS. E is given there as follows, purima-carima-gâthâ çakrastavaṃ yâvat, çakrastavagarbhâvatârasaṃcârah, svapnavicâragarbhasthâbhigraho, janmotsavakrîḍâçrîVîrakuṭumbavicârâḥ, dikshâjñânaparivâramokshâḥ, çrîPârçvanâthaçrîNemicaritântarâṇi, çrîÂdinâthacaritra-Sthavirâvalyaḥ, sâmâcârîmichâ (?), çrî Kâlikâcâryakathâ. — The Kâlikâcâryakathâ is an independent legend, its addition to the Kalpasûtra is, therefore, quite modern. In the enumeration of the vâcanâs, given above, the life of Âdinâtha or Ṛishabha, and the Therâvalî, are contracted into one vâcanâ. By counting both parts as one vâcanâ each, and by omitting the Kâlikâcâryakathâ, we arrive at the usual distribution of the vâcanâs.

2) I subjoin his own words.

Vaikrame strîkalâviçvedevasaṃkhye tu vatsare |
mahâshṭamyâm ayam puryâm Ayodhyâyâṃ samarthitaḥ ||

shaṇâ, in 66 Prâkṛit gâthâs. The commentary on this work has been compiled from the Niçîthacûrṇi, as the author states, and it is written in Prâkṛit, except a few short passages in Saṃskṛit. This curious fact illustrates best how much of their own Jaina authors added to the work of their predecessors. Had there been already a Saṃskṛit commentary on the Paryushaṇâniryukti, our author would certainly have copied it. But being left to his own resources, he made extracts from the Niçîthacûrṇi, without even taking the trouble of translating them into Saṃskṛit. We may be convinced that a Saṃskṛit commentary on the Kalpasûtra existed in Jinaprabhamuni's time, because he explains that work in Saṃskṛit, and does not give an abstract of the Cûrṇi. My manuscript of this commentary, for which I am indebted to the liberality of Dr. Bühler, was finished saṃvat 1674. Extracts from it, and various readings mentioned in it, are marked in the notes by S.

The next three commentaries differ very little from the preceding one in the explanation of the text. But they contain, besides an introduction, a good many legends and extracts from other works. They do not comment upon the Paryushaṇâkalpaniryukti. These are, —

1) The Subodhikâ by Vinayavijaya, saṃvat 1616. This commentary contains 5400 granthas. The MS. I used belongs to the Bombay collection.

2) The Kiraṇâvalî, or Vyâkhânapaddhati, by Dharmasâgara, saṃvat 1628, granthas 7000. — Bombay.

3) The Kalpalatâ by Samayasundara. The date is not given, but it may be inferred from the author's statement, that Jinacandra, the guru of his own guru Sakalacandra, lived under Akbar. This commentary is perhaps not the Kalpalatâ the introduction of which Dr. Stevenson pretends to translate. A MS. of the Kalpalatâ has kindly been lent to me by Dr. Bühler. It contains 7700 granthas, text and commentary, and bears the date, saṃvat 1699.

More modern works, and of less value, are, —

4) The Kalpadruma by Lakshmîvallabha. Each sûtra is followed by a Saṃskṛit translation. The legends found in other commentaries make up the greater part of the work. At the end of the commentary on the Kalpasûtra is added the story of the Kâlikâcâryas. A MS. of the Kalpadruma is in my possession, it is very bad and modern, saṃvat 1903.

5) An interlineary version, or Ṭabâ, of the Kalpasûtra by an anonymous writer. The legends, and a Guzeratî explanation of the dreams, are inserted at their proper places. This commentary is contained in my MS. marked C. It was written by Abhayasundaramuni (perhaps the author?) saṃvat 1761.

6) An interlineary version, or Ṭabâ, without legends etc. It is found in the MS. belonging to the India Office library, No. 1599. This is the MS. which Colebrooke used in making his abstracts.

Besides these works, which I have examined and, occasionally, used, the following should be mentioned.

7) The Kalpapradîpikâ by Vijayatilaka, saṃvat 1681, granthas 4500. I have seen a MS. of this commentary belonging to Dr. Bühler.

8) The Çâkhâbadha by Yaçovijaya. It is mentioned by Dr. Stevenson, the Kalpasútra, preface, p. IX.

9) The Kalpasûtraṭîkâ. See Dr. Bühler, Report on Sanskrit MSS. 1872—1873.

10) An anonymous commentary contained in a MS. of the Berlin collection (Ms. or. fol. 638). It is a very carelessly written MS., and proved of no use. Saṃvat 1759.

In the notes, I have given chiefly extracts from the Saṃdehavishaushadhi. I had first made extracts from the Kiraṇâvalî and the Subodhikâ, but on receiving the Saṃdehavishaushadhi, I preferred to give the explanations in the words of the oldest commentator.

A translation of the Kalpasûtra has been published by the Rev. Dr. Stevenson [1]). This work, which for a long time has been almost the only, and the standard, publication on Jainism, is, I regret to say it, neither accurate nor trustworthy. In the first instance, it is not what it pretends to be, a translation of the text, but, for the greater part, a carelessly made abstract. The first part has, on the whole, been rendered more faithfully than the more difficult Sâmâcârî portion. In the former chapter, Dr. Stevenson does not leave out any considerable portion, but wherever the text presents difficulties, he paraphrases instead of translating. In the Sâmâcârîs, the case is, however, different. There large portions have been left out, or given in a condensed form, and the meaning has rarely fully been made out [2]).

1) The Kalpa Sútra and Nava-Tatva (sic), two works illustrative of the Jain Religion and Philosophy. Translated from the Mágadhi. With an appendix containing remarks on the language of the original. By the Rev. J. Stevenson, D.D., V.P.R.A.S. Bombay. London etc. 1848.

2) I put side by side the translation of the sixth sâmâcârî, as made by me, and as given by Dr. Stevenson.

My translation.	Dr. Stevenson's translation.
During the Pajjusan a collector of alms might ask (the âcârya), 'Sir, is anything required for the sick man?' and he (the âcârya) might say, "Yes" He (the sick man) should then be asked, 'Hou much do you require?' And he (the âcârya) will say, "Thus much should be given to the sick man. You must take no more than he (the sick) has demanded". And he (the collector of alms) should beg, and begging he should accept (the required food.) Having	Certain sages having asked for direction in the matter, it was laid down as a rule that in feeding a sick man you are only to take what food he may not require, if you have the Superior's permission.

It would be unjust to judge Dr. Stevenson by the standard which must now be applied to editions and translations of Saṃskṛit and Prâkṛit works, as thirty years ago Oriental studies were in their earliest infancy, and philological accuracy was not so much thought of as nowadays. Dr. Stevenson was a pioneer on his field of research, who worked with great enthusiasm and indefatigable zeal. It is to be regretted that his want of philological training, 1) and his theological turn of mind, have prevented that his results should be proportionate to the labour expended. As the case stands, I can only warn all Orientalists against using his Kalpasûtra.

The present edition of the Kalpasûtra is based on the following MSS.

A. An excellent MS. in my collection. It is written with silver on 113 leaves, most of which are painted alternatively black and red. Each page contains six lines. There are many pictures in the text, and arabesques on the margin. (MSS. of this kind are not unfrequent with the Jainas.) The date, Vikrama 1484 (1427 A.D.) is given in the somewhat lengthy colophon. No subdivisions, neither sûtras nor vâcanâs, are marked in this MS. The description of the dreams given in it differs from the common one, and is evidently not the original one, as is proved by the absence of the

obtained the quantity ordered, he should say: 'No more!' Perchance, (the giver of food might ask), "Why do you say so, Sir?" (then he should answer), ('Thus much) is required for the sick man'. Perchance, after that answer, another might say, "Take it, Sir! You may after (the sick man has been fed) eat it or drink it". Thus a man is allowed to collect alms, but he is not allowed to collect alms by pretending that it is for a sick man.

1) That Dr. Stevenson's knowledge of Prâkṛit was very limited can easily be proved by the remarks he makes on the Mâgadhî. He alledges (p. 141) that तिसलाए and माहणीए are nominative forms; p. 142 he spells locative forms, *kucchiṃsi* and *samaṇaṃsi* कुछम्सि (sic) and शमणम्सि and the indeclinable past participle *pâsittâ ṇaṃ* पाशिताणं. His proficiency in Saṃskṛit may be judged by comparing his translation of a passage from the Kalpalatâ (p. 13) with that given above p. 22. I subjoin Dr. Stevenson's translation. 'I am now to mention the author of the Kalpa-Sútra. He was Sri Bhadra Báhu Svámi, an accomplished teacher who was well acquainted with the fourteen branches of his subject, (note; In the original पूर्वे) and an accomplished teacher. Taking for his guide the works here named — the Daśasrutaskandha, Ashtamádhyáyana, and the discourse called Pratyákhyána, in which he found nine branches — he composed the Kalpasútra'.

mark पं १०० which ought to stand in the beginning of the part in question.

B. A very good MS. in my collection, fols. 80 of 9 lines. It contains many pictures illustrating the text. The date of its completion is given at the end, samvat 1521, Âçvina su. di. 11, on a Tuesday. The sûtras are sometimes numbered, but not throughout.

C. A fair MS. in my collection, saṃvat 1761. It contains the Ṭabâ mentioned above. (5.)

E. A rather carelessly written MS. in the Berlin collection, MSS. or. fol. 647. It contains, besides the text, the Kalpântarvâcyas i. e. legends.

H. A modern MS. in the India Office Library, No. 1599. It contains the Ṭabâ mentioned above. (6.) No date.

M. A modern MS. in the Bombay collection. It contains the commentary called Kiraṇâvalî.

Besides these MSS., I have examined, but not collated, the following, —

1) A MS. of the text and the Kalpalatâ by Samayasundara. In Dr. Bühler's collection.

2) A carelessly written but not very incorrect MS. in the Bombay collection. No date, perhaps 150 or 200 years old.

3) and 4). Two modern MSS. in the Bombay collection, containing the text of the Jinacaritra and the Sthavirâvalî only.

5) A MS. in my collection, containing the text and the Kalpadruma. Very inaccurate, saṃvat 1903.

6) A modern and very inaccurate MS. in the Berlin collection, MSS. or. fol. 638. It contains an anonymous commentary. Saṃvat 1759.

The MSS. 2—6, being rather carelessly executed, have proved of no value. I have, therefore, not given the various readings found in them, in the already numerous footnotes.

As regards the system of transcription, it should be kept in mind that each vowel forms a separate syllable. As the Jaina Prâkṛit has no diphthongs, diacritic signs employed by other scholars are not required. The interpretation of Prâkṛit texts presenting numerous difficulties, I have thought it expedient to separate the parts of compounds. As in some Jaina MSS. the signs | and || are used for punctuation, to a far greater extent than, but with as little consistency as, in Brahminical MSS., I have made a moderate use of our system of punctuation.

Supplementary note.

I have, throughout the introduction, taken account of the tradition of the Çvetâmbaras only. The Digambaras have a tradition of their own, which differs considerably from that of the other sect. I know it from a modern Gurvâvalî lent to me by Dr. Bühler. It is written in Jepur, in the dialect of that town, and explains a number of gâthâs the Prâkṛit of which shows remarkable affinity to the Çaurasenî. In this Gurvâvalî, two Bhadrabâhus are mentioned. Bhadrabâhu I. died 162 A.V., he was the last of the çrutakevalins. Bhadrabâhu II. was Thera 492—515 A.V. He was the disciple of Yaçobhadra, who was the disciple of Subhadra (468—474 A.V.). In Subhadra's second year, i. e. 470 A.V., Vikrama was born. This is confirmed by the following hemistich quoted in the Gurvâvalî.

sattari-cadu-sada-jutto
tiṇa kâlâ Vikkamo havai jammo |

The Saṃvat Era, however, does not date from the janman, but from the râjya of Vikrama, or from the 18th year after his birth[1]). Thus the year 492 A.V. is made to correspond with saṃvat 4, the date of Bhadrabâhu. From Bhadrabâhu II. down to saṃvat 1840, a continuous list of Theras is given, which looks as if based on genuine tradition.

According to the Gurvâvalî, the whole of the aṅgas was lost after Pushpadanta (633—683 A.V.). He reduced the sacred lore to writing. The year of his death (683 A.V.) is also given for the birth of Vikrama.

1) According to the statements made above, the Eras of Mahâvîra and Vikrama would be separated by 488 years; hence the Nirvâṇa would fall in 545 A.D. This date is separated from that of Buddha's Nirvâṇa, according to the chronology of Ceylon, by two years only.

KALPASÛTRA

(Jinacaritra, Sthavirâvalî, Sâmâcârî).

Jinacaritra.

Namo[1] arihaṃtâṇaṃ namo[1] siddhâṇaṃ namo[1] âyariyâṇaṃ namo[1] uvajjhayâṇaṃ namo[1] loe savva[2]-sâhûṇaṃ.

eso paṃca-namokkâro[3] savva[2]-pâva-ppaṇâsaṇo |
maṃgalâṇaṃ ca savvesiṃ[2] paḍhamaṃ havai maṃgalaṃ. ||

Teṇaṃ kâleṇaṃ teṇaṃ samaeṇaṃ[4] samaṇe bhagavaṃ Mahâvîre[5] paṃca-hatth'uttare[6] hotthâ; taṃ jahâ: hatth'uttarâhiṃ cue caittâ gabbhaṃ vakkaṃte, hatth'uttarâhiṃ gabbhâo[7] gabbhaṃ sâharie[8], hatth'uttarâhiṃ jâe, hatth'uttarâhiṃ muṃḍe bhavittâ agârâo[7] aṇagâriyaṃ[9] pavvaie, hatth'uttarâhiṃ aṇaṃte aṇuttare nivvâghâe nirâvaraṇe kasiṇe paḍipunne kevala-vara-nâṇa-daṃsaṇe[10] samuppanne; sâiṇâ parinivvue bhayavaṃ. (1.)

teṇaṃ kâleṇaṃ teṇaṃ samaeṇaṃ[1] samaṇe bhagavaṃ Mahâvîre, je se gimhâṇaṃ cautthe mâse aṭṭhame pakkhe âsâḍha-suddhe, tassa ṇaṃ âsâḍha-suddhassa[2] chaṭṭhî-pakkheṇaṃ[3] mahâvijaya-pupph'uttara-pavara-puṃḍarîyâo[4] mahâvimâṇâo vîsaṃ-sâgarovama-ṭṭhitîyâo[5] (âu-kkhaeṇaṃ bhava-kkhaeṇaṃ ṭhii-kkhaeṇaṃ)[6] aṇaṃtaraṃ cayaṃ[7] caittâ ih' eva Jaṃbuddîve[8] dîve Bhârahe vâse[9] imîse osappiṇîe[10] susama-susamâe samâe viikkaṃtâe[11] susamâe samâe viikkaṃtâe[11] susama-dussamâe[12] samâe viikkaṃtâe[11] dussama[12]-susamâe samâe bahu[13]-viikkaṃtâe[11] [sâgarovama-koḍâkoḍîe bâyâlîsâe[14] vâsa-sahassehiṃ ûṇiyâe[15]][16] paṃca-hattarîe[17] vâsehiṃ addha-navamehi ya[18] mâsehiṃ sesehiṃ[19] ekka[20]-vîsâe titthayarehiṃ Ikkhâga[21]-kula-samuppannehiṃ Kâsava-gottehiṃ[22] dohi ya[23] Harivaṃsa-kula-samuppannehiṃ[24] Goyama[25]-sagottehiṃ[26] tevîsâe titthayarehiṃ viikkaṃtehiṃ[27] samaṇe

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1. the maṅgalam is wanting in M. 1) ṇ°H. 2) bb H. see Introd. p. 21. 3) namu° CEH. 4) °aye° H. 5) Mahâb°- H. see Introd. 6) °ott° M. 7) °âu M. see Introd. p. 21. 8) °iye H. 9) °iaṃ EM. 10) daṃsaṇadhare C.

2. 1) °aye° H. 2) çu° H. 3) divaseṇaṃ ACH. 4) °îâo M. 5) ṭṭhiîyâo B. ṭṭhiiâo M. ṭṭhiyâo H. 6) (—) not in A; S *kvacit*. 7) caiṃ B. 8) Jaṃbû° E. 9) dâhiṇaddha-bharahe° added in H.; B in the margin. 10) usa° CE., uvasa° H. 11) vai° C. 12) dusa° CH. 13) not in H. 14) °îsa E. 15) °iâe BM. 16) [—] not in AC; B in the margin. 17) °rî H. 18) a CHM. 19) not in H. 20) ikka BEHM. 21) °gu BCH. 22) gu° BCEM. 23) a EM. 24) ṇṇ H. 25) Gotama B, Goama M. 26) sagu° BEM. go° H, gu° C. 27) vîi C.

bhagavaṃ[28] Mahâvîre carime[29] titthayare[30] puvva-titthayara[30]-niddiṭṭhe mâhaṇa-Kuṃḍaggâme nayare[31] Usabhadattassa mâhaṇassa Koḍâla-sagottassa[32] bhâriyâe[33] Devâṇaṃdâe mâhaṇîe[34] Jâlaṃdhara-sagottâe[35] puvva[36]-rattâvaratta-kâla-samayaṃsi hatth'uttarâhiṃ nakkhatteṇaṃ jogam uvâgaeṇaṃ âhâra-vakkaṃtîe[37] bhava-vakkaṃtîe sarîra-vakkaṃtîe kucchiṃsi gabbhattâe vakkaṃte. (2.)

samaṇe bhagavaṃ Mahâvîre tiṇ-ṇâṇovagae âvi[1] hotthâ[2]. 'caissâmi' tti jâṇai, cayamâṇe na jâṇai[3], 'cue 'mi' tti jâṇai. jaṃ rayaṇiṃ ca ṇaṃ samaṇe bhagavaṃ Mahâvîre Devâṇaṃdâe mâhaṇîe Jâlaṃdhara-sagottâe[4] kucchiṃsi gabbhattâe vakkaṃte, taṃ rayaṇiṃ[5] ca ṇaṃ sâ Devâṇaṃdâ mâhaṇî sayaṇijjaṃsi sutta-jâgarâ ohîramâṇî[6] ime[7] eyârûve[8] orâle kallâṇe sive dhanne maṃgalle sassirîe coddasa[9] mahâsumiṇe pâsittâ ṇaṃ paḍibuddhâ. (3.) taṃ jahâ,

gaya vasaha sîha abhiseya[1]
dâma sasi diṇayaraṃ jhayaṃ[2] kuṃbhaṃ[3] |
paumasara sâgara vimâṇa
bhavaṇa[4] rayaṇ'-uccaya sihiṃ ca. || (4.)

tae ṇaṃ sâ Devâṇaṃdâ mâhaṇî (te sumiṇe pâsati[1], te sumiṇe)[2] pâsittâ ṇaṃ[3] paḍibuddhâ[3] samâṇî[3] haṭṭha-tuṭṭha-citta-*m*-âṇaṃdiyâ[4] pîi-maṇâ[5] parama-somaṇasiyâ[4] harisa-vasa-visappamâṇa-hiyayâ[4] dhârâ-haya-kayaṃbuyaṃ[6] piva samussasiya[4]-roma-kûvâ sumiṇ'-oggahaṃ[7] karei, karittâ sayaṇijjâo abbhuṭṭhei, abbhuṭṭhittâ aturiyam[4] acavalam [avilaṃbiyâe][8] râyahaṃsa-sarisîe[9] gaîe[10], jeṇ' eva Usabhadatte mâhaṇe, teṇ' eva uvâgacchai, uvâgacchittâ Usabhadattaṃ mâhaṇaṃ jaeṇaṃ vijaeṇaṃ vaddhâvei, vaddhâvittâ[11] bhaddâsaṇa-vara-gayâ âsatthâ vîsatthâ suhâsaṇa-vara-gayâ[12] kara-yala-pariggahiyaṃ[4] sirasâ vattaṃ[13] dasa-nahaṃ matthae aṃjaliṃ kaṭṭu[14] evaṃ vayâsî: (5.) 'evaṃ khalu ahaṃ[1], Devâṇuppiyâ[2]! ajja sayaṇijjaṃsi sutta-jâgarâ ohîramâṇî[3] 2 ime eyârûve[4] orâle[5] *jâva* sassirîe coddasa[6] mahâsumiṇe pâsittâ ṇaṃ paḍibuddhâ; taṃ jahâ[7]: gaya *jâva* sihiṃ ca. (6.) eesi ṇaṃ, Devâṇ-uppiyâ[1]! orâlâṇaṃ[2] *jâva* coddasaṇhaṃ[3] mahâsumiṇâṇaṃ ke[4], maṇṇe[5], kallâṇe phala-vitti-visese bhavissai[6]?' (7.)

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2. 28) bhay° A. 29) carame C, carama HM. 30) °ka° B. 31) nag° B. 32) sagu° BEM, gu° C. 33) iâe HM. 34) °ṇî H. 35) ssa go° CH, sagu EM. 36) `aḍḍha *kvacit* S. 37) bakk° C, H always see Intr.

3. 1) not in A, yâvi B. 2) hu° M. 3) yâ° CM. 4) ssa go° C, ssa gu° E, sagu° M. 5) C adds ṇaṃ. 6) uh° H. 7) im B. 8) eâ° EM. 9) cau° HM.

4. 1) ea EM. 2) jjh AB. 3) kuṃḍaṃ A. 4) bhu° CH.

5. 1) pâsai B. 2) all MSS. except A and B repeat the end of § 3 ime eyârûve etc. 3) not in B. 4) no *y* in EM. 5) pii° A. pii° B. °maṇe EHM. 6) kalaṃbayaṃ first hand B, kayaṃbapupphagaṃ CEHM. 7) ugg° CEM. 8) not in ABE. *kvacit* S. iâe EHM. 9) not in A. 10) gatîe AE. 11) 2 A. 12) not in CH. Usabhadattaṃ as far as gayâ supplied in the margin of B by a 2 hd. 13) °tthaṃ C. das° before sir° M, the same indicated in B by 2 hd. 14) Usabhadattamâha (ṇaṃ) added in B.

6. 1) CH add sâmî. 2) not in H. °iâ M. 3) uh° BCHM. 4) eâ° M yâ° C. 5) ur° CHM. 6) cau° EHM. 7) not in H.

7. 1) °iâ EM. 2) ur° BCH. 3) cau° CHEM. nh H. 4) kiṃ B. 5) nn E. 6) °aî H.

tae[1] ṇaṃ se[2] Usabhadatte mâhaṇe Devâṇaṃdâe mâhaṇîe aṃtie[3] eyam aṭṭhaṃ soccâ[4] nisamma haṭṭha-tuṭṭha *jâva* hiyae[5] dhârâ-haya-kalaṃbuyaṃ[6] piva samûsasiya[7]-roma-kûve sumiṇ'-oggahaṃ[8] karei, karettâ[9] îhaṃ aṇupavisai, 2ttâ[10] appaṇo sâbhâvieṇaṃ[11] mai-puvvaeṇaṃ buddhi-viṇṇâṇeṇaṃ[12] tesiṃ sumiṇâṇaṃ atth'-oggahaṃ[8] karei, karettâ[13] Devâṇaṃdaṃ[14] mâhaṇiṃ[15] evaṃ vayâsî: (8.)

"orâlâ[1] ṇaṃ tume, Devâṇuppie! sumiṇâ diṭṭhâ, kallâṇâ ṇaṃ sivâ dhannâ maṃgallâ sassirîyâ[2] ârogga[3]-tuṭṭhi-dîhâu[14]-kallâṇa-maṃgalla-kâragâ ṇaṃ tume, Devâṇuppie! sumiṇâ diṭṭhâ; taṃ jahâ[5]: attha[6]-lâbhô, Devâṇuppie! bhoga-lâbho, sukkha[7]-lâbho, Devâṇuppie! putta[8]-lâbho. evaṃ khalu tumaṃ[9], Devâṇuppie! navaṇhaṃ[10] mâsâṇaṃ bahu-paḍipuṇṇâṇaṃ[11] addh'-aṭṭhamâṇaṃ[12] râiṃdiyâṇaṃ[13] viikkaṃt-âṇaṃ sukumâla-pâṇi-pâyaṃ ahîṇa-paḍipuṇṇa[14]-paṃc'-iṃdiya[15]-sarîraṃ lakkhaṇa-vaṃjaṇa-guṇovaveyaṃ mâṇ'-ummâṇa-ppamâṇa[16]-paḍi-puṇṇa[17]-sujâya-savv'-aṃga-suṃdar'-aṃgaṃ sasi-somâkâraṃ[18] kaṃtaṃ piya[15]-daṃsaṇaṃ surûvaṃ dârayaṃ payâhisi. (9.) se vi ya[1] ṇaṃ dârae ummukka-bâla-bhâve viṇṇâya[2]-pariṇaya-mitte jovvaṇagam[3] aṇuppatte[1] riuvveya-jauvveya[4]-sâmaveya-athavvaṇaveya itihâsa[5]-paṃ-camâṇaṃ nigghaṃṭa[6]-chaṭṭhâṇaṃ s'-aṃgovaṃgâṇaṃ sa-rahassâṇaṃ cauṇhaṃ[7] veyâṇaṃ[1] sârae pârae[8] dhârae[9] saḍ-aṃga-vî saṭṭhi-taṃta-visârae saṃkhâṇe [sikkhâṇe][10] sikkhâ kappe vâgaraṇe[11] chaṃde nirutte joisâm ayaṇe aṇṇesu[12] ya[1] bahûsu[13] baṃbhaṇṇaesu[14] [parivvâyaesu][15] naesu[16] supariniṭṭhie âvi[17] bhavissai. (10.) taṃ orâlâ[1] ṇaṃ tume, Devâṇuppie[1]! *jâva* ârogga[3]-tuṭṭhi[4]-dîhâuya[5]-maṃgalla-kallâṇa-kâragâ ṇaṃ tume, Devâṇuppie[6]! sumiṇâ diṭṭha[7]" tti[7] kaṭṭu[8] bhujjo 2 aṇuvûhai[9]. (11.)

tae ṇaṃ sâ Devâṇaṃdâ mâhaṇî Usabhadattassa mâhaṇassa aṃtie eyam[1] aṭṭhaṃ soccâ[2] nisamma[3] haṭṭha-tuṭṭha[4] *jâva* haya-hiyayâ[1] kara-yala-pariggahiyaṃ[1] dasa-nahaṃ[5] sirasâ vattaṃ matthae aṃjaliṃ

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8. 1) tate CH. 2) not in A. 3) °îe C. 4) su° BEM. 5) hiae EM. 6) kayaṃbayaṃ CH, kayaṃbu pupphagaṃ EM. 7) °uss° EHM, ia EM. 8) ugg° EHM. 9) ka 2 ttâ B, 2 ttâ C, 2 karittâ H, karittâ M. 10) aṇupavi-sittâ M, îhaṃ down to ttâ not in A. 11) sâhâ° CEHM. 12) nn EH, ṇ M. 13) attho ‖ ttâ B. 2 karittâ H. fully repeated in M. 14) °dâ M. 15) °ṇîṃ H, ṇi M.

9. 1) ur° BCH. 2) °iâ EM. 3) âru° EM. 4) °âo BCEH. 5) not in CM. 6) tth M. 7) so° B. 8) in BCHM inserted before sukkha, in M after bho° su° pu° Devâṇ°. BC after bho°. 9) tume A, tummaṃ H. 10) ṇa° A. 11) nn EM. 12) °mâṇa BCM, °mâṇa ya E. 13) °iâ° EM. 14) nn BEH, ṇ M. 15) °ia° M. 16) pa° BCHM. 17) nn CH. 18) âgâraṃ E.

10. 1) *y* only after â EM. 2) nn BEM, *kvacit* viṇṇaya. S. 3) ju° EM. 4) jaju° A. 5) ati° B. 6) °ṭu EM. 7) nh H. 8) vârae added in EM. 9) not in BE. 10) not in A see notes. 11) vâk° A. 12) nn CEHM, ṇ A. 13) °hu° BEM, ABC, add ya. 14) nn BCHM. 15) not in A see notes. B i. marg. parini° C, paribbâesu H. 16) not in A. 17) yâvi CH.

11. 1) u° ACH. 2) sumiṇâ diṭṭhâ added in CM. 3) âru° M. 4) buddhî B. 5) °ua M, °âo C. 6) jâva down to devâ° not in E. 7) diṭṭhâ AB. itti B, tti and the rest not in A. 8) not in H. 9) °bûh° CH.

12. 1) *y* only after â in EM. 2) su° EM. 3) ṇi° B. 4) °â A. 5) ṇṇahaṃ A.

kaṭṭu Usabhadattaṃ mâhaṇaṃ evaṃ vayâsî: (12.) 'evam eyaṃ[1], Devâṇuppiyâ[1]! taham eyaṃ Devâṇuppiyâ! avitaham eyaṃ, Devâṇuppiyâ asaṃdiṭṭham eyaṃ Devâṇuppiyâ! icchiyam[2] eyaṃ, Devâṇuppiyâ! paḍicchiyam[2] eyaṃ, Devâṇuppiyâ! sacceṇaṃ esam[3] aṭṭhe, jah' eyaṃ[4] tubbhe vayaha' tti kaṭṭu te sumiṇe sammaṃ paḍicchai[5], te sumiṇe sammaṃ paḍicchittâ Usabhadatteṇaṃ mâhaṇeṇaṃ saddhiṃ orâlâiṃ[6] mâṇussagâiṃ bhoga-bhogâiṃ[7] bhuṃjamâṇî[8] viharai. (13.)

teṇaṃ kâleṇaṃ teṇaṃ samaeṇaṃ Sakke dev'-iṃde deva-râyâ vajja-pâṇî puraṃdare sata-kkatû[1] sahass'-akkhe maghavaṃ pâka[2]-sâsaṇe dâhiṇ'-aḍḍha[3]-logâhivaî[4] battîsa-vimâṇa-saya-sahassâhivaî[5] erâvaṇa-vâhaṇe[5] sur'-iṃde[6] aray'-aṃbara-vattha-dhare âlaiya[7]-mâla-mauḍe nava-hema-câru-citta-caṃcala-kuṃḍala-vilihijjamâṇa[8]-gaṃḍe[9] [mahaḍḍhie[10] mahajjuie[10] mahabbale mahâyase mahâṇubhâve mahâsukkhe][11] bhâsura-boṃdî[12] palaṃbamâṇa-vaṇamâle[13] sohamme kappe sohamma-vaḍiṃsage[14] vimâṇe suhammâe sabhâe sakkaṃsi sîhâsaṇaṃsi[15], se ṇaṃ tattha battîsâe[16] vimâṇa-vâsa[17]-saya-sâhassîṇaṃ caurâsîe sâmâṇiya[18]-sâhassîṇaṃ tâyattîsâe tâyattîsagâṇâṃ cauṇhaṃ[19] loga-pâlâṇaṃ aṭṭhaṇhaṃ[19] agga-mâhisîṇaṃ sa-parivârâṇaṃ, tiṇhaṃ[20] parisâṇaṃ sattaṇhaṃ aṇiyâṇaṃ[21] sattaṇhaṃ aṇiyâhivaîṇaṃ[22] cauṇhaṃ[19] caurâsîtîe[23] âya-rakkha-deva-sâhassîṇaṃ aṇṇesiṃ[24] ca bahûṇaṃ sohamma-kappa-vâsîṇaṃ vemâṇiyâṇaṃ[25] devâṇaṃ devîṇa ya âhevaccaṃ[26] porevaccaṃ sâmittaṃ bhaṭṭittaṃ mahattaragattaṃ âṇâ-îsara-seṇâvaccaṃ kâremâṇe pâlemâṇe mahayâ "haya-naṭṭa[27]-gîya[28]-vâiya[29]-taṃtî-talatâla-tuḍiya[29]-ghaṇamuiṃga-paḍu-paḍaha-vâiya[29]-raveṇaṃ divvâiṃ bhoga-bhogâiṃ bhuṃjamâṇe viharai. (14.)

imaṃ ca ṇaṃ kevala-kappaṃ Jaṃbuddîvaṃ dîvaṃ[1] viuleṇaṃ ohiṇâ âbhoemâṇe 2 viharai[2]. tattha[1] ṇaṃ[1] samaṇaṃ bhagavaṃ Mahâvîraṃ Jaṃbuddîve dîve Bhârahe vâse dâhiṇ'-aḍḍha-bharahe mâhaṇa-Kuṃḍaggâme nagare[3] Usabhadattassa mâhaṇassa Koḍâla-sagottassa[4] bhâriyâe[5] Devâṇaṃdâe mâhaṇîe Jâlaṃdhara-sagottâe[6] kucchiṃsi gabbhattâe vakkaṃtaṃ[7] pâsai, pâsittâ haṭṭha-tuṭṭha-citta-*m*-âṇaṃdie naṃdie[8] pîi[9]-maṇe parama-somaṇassie[10] harisa[11]-vasa-visappamâṇa[12]-hiyae[13] dhârâ-haya-nîva[14]-surabhi[15]-kusuma-caṃcumâ-

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13. 1) eaṃ devâṇuppiâ EM, throughout. 2) °ia° EM. 3) not in M. 4) etaṃ A. 5) °ati CH. 6) ur° BCH. 7) bhuṃgâiṃ C. 8) °ṇâ M.

14. 1) sayakkaû EM. 2) pâga CEHM. 3) ddh B. 4) atî A. 5) inserted before battîsa in EM. 6) sure°, C. 7) °îya C, °ia EM. 8) vila° M. 9) galle HM. 10) °îe M. 11) [—] not in A, B i marg. by 2 hd. found in S. v. o. 12) bodî A, buṃdî CE, baṃdî H. 13) mâladhare EM. 14) °sae BCEM. 15) ṇisaṇṇe added in B. 16) °âte B. 17) °ṇâvâsi B, ṇâvâsa M. 18) îya B, ia EM. 19) nh H. 20) ta° E. 21) °iâ° EM. 22) °iâ M, °iâhivai° E. 23) °sîe B, °sîte CH, °sîṇaṃ EM. 24) nn EM. 25) °iâ° EM. 26) ahe° C. 27) ṇ A. 28) gîa EM. 29) °ia EM.

15. 1) not in H. 2) pâsai H, pâsai ya C. 3) nay CHM. 4) sagu° EM, gu° C. 5) âte B, °iâe EM. 6) sagu° EM, ssagu° C, ssago° H. 7) vai° A, °te C. 8) not in B, °diyâ-ṇaṃdie AM, add paramâṇaṃdie. 9) pîti A, pîya H. 10) °asie BM. 11) harasa B. 12) ppamâṇa C. 13) *y* only after â in EM. 14) kayaṃba EM. 15)° hi CH, °ha M.

laiya[16]-ûsaviya[17]-roma-kûve vikasiya[18]-vara-kamala[19]-nayaṇa[19]-vayaṇe[19] payaliya[20]-vara-kaḍaga-tuḍiya[13]-keûra[21]-mauḍa-kuṃḍala-hâra-virâyaṃta[22]-vacche pâlaṃba-palaṃbamâṇa-gholaṃta-bhûsaṇa-dhare sasaṃbhamaṃ turiyaṃ[13] cavalaṃ sur'-iṃde sîhâsaṇâo[23] abbhuṭṭhei, abbhuṭṭhittâ pâya-pîḍhâo[24] paccoruhai[25], paccoruhittâ[26] veruliya[13]-variṭṭha-riṭṭha-aṃjaṇa-niuṇ'-oviya[27]-misimisiṃta[28]-maṇi-rayaṇa-maṃḍiyâo[29] pâuyâo[30] omuyai[31], omuittâ[31] ega-sâḍiyaṃ[13] uttarâsaṃgaṃ karei, karittâ[32] aṃjali-mauliy'[13]-agga-hatthe tittha-garâbhimuhe[33] satt'aṭṭha payâiṃ aṇugacchai, aṇugacchittâ[34] vâmaṃ jâṇum aṃcei, aṃcittâ[35] dâhiṇaṃ jâṇuṃ dharaṇi-talaṃsi sâhaṭṭu tikkhutto muddhâṇaṃ dharaṇi-talaṃsi nivesei[36], nivesittâ[37] îsiṃ paccuṇṇamai[38], paccuṇṇamittâ[39] kaḍaga-tuḍiya[13]-thaṃbhiyâo[13] bhuyâo[40] sâharai, sâharittâ[41] karayala-pariggahiyaṃ[13] sirasâ vattaṃ[42] dasa-nahaṃ matthae aṃjaliṃ kaṭṭu[43] evaṃ vayâsî: (15.)

'namo[1] 'tthu ṇaṃ arahaṃtâṇaṃ[2] bhagavaṃtâṇaṃ [1][3] âdi-garâṇaṃ[4] titthagarâṇaṃ[5] sayaṃ-saṃbuddhâṇaṃ [2] purisottamâṇaṃ[6] purisa-sîhâṇaṃ purisa-vara-puṃḍarîyâṇaṃ[7] purisa-vara-gaṃdha-hatthîṇaṃ [3] log'-uttamâṇaṃ loga-nâhâṇaṃ loga-hiyâṇaṃ[8] loga-paîvâṇaṃ loga-pajjoyagarâṇaṃ[9] [4] abhaya-dayâṇaṃ cakkhu-dayâṇaṃ[10] magga-dayâṇaṃ saraṇa-dayâṇaṃ jîva-dayâṇaṃ[11] [12]bohi-dayâṇaṃ [5] dhamma-dayâṇaṃ dhamma-desayâṇaṃ[13] dhamma-nâyagâṇaṃ dhamma-sârahîṇaṃ dhamma-vara-câuraṃta-cakkavaṭṭîṇaṃ [6] dîvo tâṇaṃ[14] saraṇaṃ[15] gaî[16] paiṭṭhâ[17] appaḍihaya-vara-nâṇa-daṃsaṇa-dharâṇaṃ viyaṭṭa[18]-chaumâṇaṃ[19] [7] jiṇâṇaṃ[20] jâvayâṇaṃ tiṇṇâṇaṃ[21] târayâṇaṃ buddhâṇaṃ bohayâṇaṃ[22] muttâṇaṃ mo-yagâṇaṃ[8] [8] savvannûṇaṃ savva-darisîṇaṃ[23] sivam ayalam aruyam[24] aṇaṃtam akkhayam avvâbâham[25] apuṇarâvatti-siddhi-gai-nâma-dheyaṃ[8] ṭhâṇaṃ saṃpattâṇaṃ namo jiṇâṇaṃ jiya[26]-bhayâṇaṃ[27] [9]

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15. 16) °îya C, °ia EM. 17) uss° H, °ia EM, ûsasiya A. 18) viga° BC, viasia EM. 19) kamalâgaṇanayaṇe E, kamalâṇaṇanay° M, k° vay° ṇay° B. 20) pac° CM, °ia EM, palaṃbiya A. 21) keyûra B. 22) varâi-yaṃta C. 23) not in BEHM. 24) °âu H. 25) ati C. 26) 2 ttâ CH, 2 B. 27) ovaciya A, ocia E, ovia M. 28) °tta CH. 29) iâo AEM. 30) °uâo AEM. 31) um° BH, see[13]. 32) 2 ttâ A, egasâḍiyaṃ u 2 ttâ B. 33) titthag° A. 34) C adds sattaṭṭha payâiṃ. sattaṭṭha aṇu 2 ttâ A, aṇu 2 ttâ B. 35) 2 ttâ ABC. A adds vâmaṃ jâṇuṃ, B adds vâmaṃ. 36) °ai H. 37) A(B)C add tikkhutto muddhâṇaṃ, blotted out in B. 38) ṃn M. 39) nn M, îsiṃ added in H, 2 ttâ AC. 40) uâo CEM. 41) 2 ttâ ABC, AB add kaḍa. 42) not in E. 43) not in H.

16. 1) °u EM. 2) ari° EM. 3) the numbers in brackets are found in ABC, they indicate the *sampads*. 4) âi° BEHM. 5) titthaṃ° A, °yar° EHM. 6) utt° EM. 7) °rĭy° B, °rĭâṇaṃ EM. 8) *y* only after ă̂ in EM. 9) °oa AEM. 10) H adds jîvadayâṇam. 11) not in AH. 12) not in M. 13) not in A, °si° H. 14) ttâṇaṃ H. 15) ṇa EH. 16) gaĭ E. 17) paṭi° A, ṇaṃ added in H. 18) viuṭṭa CE, via° M. 19) chaumm° CM. 20) ṇṇ H. 21) nn CM. 22) bohiy° C, vohiy° B, bohaâṇaṃ M. 23) daṃsîṇaṃ B. 24) aruam CE, arûam M, arûvaṃ H. 25) °vâh° B. 26) jia EHM. 27) the following gâthâ is inserted in C: je ăîâ (!) siddhâ je (a) bhavissaṃt' aṇâgae kâle | saṃpai a vaṭṭamâṇâ, savve ti-vihe ṇa vaṃdâmi ||.

namo[28] 'tthu ṇaṃ samaṇassa bhagavao[29] Mahâvîrassa âdigarassa[30] carama[31]-titthagarassa puvva-titthayara-niddiṭṭhassa *jâva* saṃpâviu-kâmassa; vaṃdâmi ṇaṃ bhagavaṃtaṃ tattha-gayaṃ[32] iha-gae[32]; pâsau[33] me bhagavaṃ tattha-gae[34] iha-gayaṃ' ti[35] kaṭṭu samaṇaṃ bhagavaṃ Mahâvîraṃ vaṃdai[36] namaṃsai[36], 2 ttâ[37] sîhâsaṇa-varaṃsi puratthâbhimuhe[38] sannisanne[39]. tae ṇaṃ tassa Sakkassa dev'-iṃdassa deva-ranno[40] ayam eyârûve ajjhatthie[41] ciṃtie patthie maṇo-gae saṃkappe samuppajjitthâ: (16.)

'na[1] eyaṃ[2] bhûyaṃ[2], na eyaṃ[2] bhavvaṃ, na eyaṃ[2] bhavissaṃ[3]: jaṇ ṇaṃ[4] arahaṃtâ vâ cakkavaṭṭî vâ baladevâ vâ vâsudevâ vâ aṃta-kulesu vâ paṃta-kulesu vâ tuccha-kulesu vâ daridda-kulesu vâ kiviṇa[5]-kulesu vâ bhikkhâga[6]-kulesu vâ mâhaṇa-kulesu vâ âyâiṃsu vâ âyâiṃti[7] vâ âyâissaṃti vâ (17.) evaṃ khalu arahaṃtâ[1] vâ cakkavaṭṭî vâ baladevâ vâ vâsudevâ vâ ugga-kulesu vâ bhoga-kulesu vâ râiṇṇa[2]-kulesu vâ[3] Ikkhâga-kulesu vâ khattiya[4]-kulesu vâ Harivaṃsa-kulesu vâ annayaresu[5] vâ tahappagâresu vâ visuddha-jâi[6]-kula-vaṃsesu vâ âyâiṃsu vâ 3[7] (18.) atthi puṇa ese vi bhâve log'-accheraya-bhûe. aṇaṃtâhiṃ osappiṇî[1]-ussappiṇîhiṃ[2] viikkaṃtâhiṃ[3] samuppajjai[4] ९०० nâma-gottassa[5] vâ[6] kammassa akkhîṇassa aveiyassa[7] aṇijjiṇṇassa[8] udaeṇaṃ, jaṇ ṇaṃ[9] arahaṃtâ vâ cakkavaṭṭî vâ baladevâ vâ vâsudevâ vâ aṃta[10]-kulesu vâ paṃta[10]-kulesu vâ tuccha-daridda-bhikkhâga-kiviṇa-(mâhaṇa-kulesu vâ)[11] âyâiṃsu[12] vâ 3, kucchiṃsi gabbhattâe[13] vakkamiṃsu vâ[14] vakkamaṃti vâ vakkamissaṃti vâ ; no ceva ṇaṃ joṇî-jammaṇa[15]-nikkhamaṇeṇaṃ nikkhamiṃsu vâ nikkhamaṃti vâ nikkhamissaṃti vâ! (19.) ayaṃ ca ṇaṃ samaṇe bhagavaṃ Mahâvîre Jaṃbuddîve[1] dîve[1] Bhârahe[1] vâse mâhaṇa-Kuṃḍaggâme nayare Usabhadattassa mâhaṇassa Kôḍâla-sagottassa[2] bhâriyâe[3] Devâṇaṃdâe mâhaṇîe Jâlaṃdhara-sagottâe[4] kucchiṃsi gabbhattâe vakkaṃte. (20.) taṃ jîyaṃ[1] eyaṃ[1] tîya[1]-paccuppaṇṇa[2]-*m*-aṇâgayâṇaṃ sakkâṇaṃ dev'-iṃdâṇaṃ[3] deva-râiṇaṃ[4], arahaṃte[5] bhagavaṃte tahappagârehiṃto aṃta[6]-

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16. 28) °u E. 29) °au M. 30) âi E, adi M, kar° A. 31) cari° B. 32) gat° CH. 33) °ai B, *kvacit* S. 34) gao B. 35) tti M. 36) °ati CH. 37) not in ABM. 38) °ritth° C. 39) °saṇṇe CH, nisaṇṇe M, saṃnisaṃne B. 40) ṇṇ CH. 41) abbh° H.

17. 1) no khalu CH, na kha M. 2) see 16[8]. 3) bhavissai C. 4) nn EHM, jaṃ naṃ BC. 5) kivaṇa BC. 6) °âyara ABE. 7) âyâṃti B.

18. 1) ari° EM. 2) nn CHM, râyanna E. 3) AE, add nâya-kulesu vâ. 4) ia E. 5) ṇṇ A annat° B. 6) jâti C. 7) fully repeated in M.

19. 1) usa° B, ussa° EM, uva° H. 2) osa° BE, usa° M, ava° CH. 3) viti° C, vai E, CH add. kayâiṃ. 4) B adds tti. 5) gu° BEM. 6) not in AE. 7) aved. S. 8) nn CEHM, aṇiji° C. 9) jaṃ naṃ C, janaṃ EHM. 10) °ṃtta B. 11) not in AB. 12) âiṃsu B, ây° M. 13) down to *no* not in A. 14) C abbreviates in 3. 15) jamma C.

20. 1) not in ACH. 2) go° C, sagu EM. 3) iâo EM. 4) ssago° H, sagu EM.

21. 1) see 16[8]. 2) nn CHM. 3) aṃ° C. 4) râi° A. 5) ari° E, down to tuccha not in H. 6) atta B.

kulehiṃto paṃta-kulehiṃto[7] tuccha-daridda-bhikkhâga-kiviṇa[8]-kulehiṃto[9] tahappagâresu[10] vâ ugga-kulesu vâ bhoga-kulesu vâ râinna[11]-kulesu[12] vâ[12] Nâya[13]-khattiya-Harivaṃsa-kulesu[14] vâ[14] annayaresu[15] vâ tahappagâresu visuddha-jâi[16]-kula-vaṃsesu vâ [rajja-siriṃ kâremâṇesu pâlemâṇesu][17] sâharâvittae. taṃ seyaṃ khalu mama[18] vi[18], samaṇaṃ bhagavaṃ Mahâvîraṃ carama[19]-titthayaraṃ puvva-titthayara-niddiṭṭhaṃ mâhaṇa-Kuṃḍaggâmâo[20] nayarâo[20] Usabhadattassa mâhaṇassa [21]Koḍâla-sagottassa[22] bhâriyâe[1] Devâṇaṃdâe mâhaṇîe Jâlaṃdhara-sagottâe[23] kucchîo[20] khattiya[1]-Kuṃḍaggâme nayare[24] Nâyâṇaṃ khattiyâṇaṃ[1] Siddhatthassa khattiyassa[1] Kâsava-gottassa[25] bhâriyâe[1] Tisalâe khattiyâṇîe[1] Vâsiṭṭha-sagottâe[23] kucchiṃsi gabbhattâe sâharâvittae; je vi ya[1] ṇaṃ se Tisalâe khattiyâṇîe[1] gabbhe, taṃ pi ya[1] ṇaṃ Devâṇaṃdâe mâhaṇîe Jâlaṃdhara-sagottâe[26] kucchiṃsi gabbhattâe sâharâvittae' ti[27] kaṭṭu evaṃ saṃpehei, evaṃ[21] saṃpehittâ Hariṇegamesiṃ pâyattâṇiyâhivaiṃ[28] devaṃ saddâvei, Hariṇegamesiṃ devaṃ[29] saddâvittâ evaṃ vayâsî: (21.)

'evaṃ khalu, Devâṇuppiyâ! na[1] eyaṃ bhûyaṃ, na[1] eyaṃ bhavvaṃ, na[1] eyaṃ bhavissaṃ: jaṇ naṃ arahaṃtâ vâ cakkavaṭṭi[2] vâ baladevâ[2] vâ vâsudevâ vâ aṃta[6]-paṃta[7]-kiviṇa[3]-daridda-tuccha-bhikkhâga-mâhaṇa[4]-kulesu[5] vâ[5] âyâiṃsu vâ 3. evaṃ khalu arahaṃtâ vâ cakka[6] bala[6] vâsudevâ vâ ugga-kulesu vâ bhoga-râiṇṇa[8]-khattiya-Ikkhâga-Harivaṃsa-kulesu vâ aṇṇayaresu vâ tahappagâresu visuddha-jâi-kula[8]-vaṃsesu[8] âyâiṃsu vâ 3. (22.) atthi puṇa esa bhâve log'-accheraya-bhûe. aṇaṃtâhiṃ ussappiṇî-osappiṇîhiṃ viikkaṃtâhiṃ samuppajjai[1] nâma-gottassa kammassa akkhîṇassa aveiyassa[2] aṇijjinnassa udaeṇaṃ, jaṇ naṃ arahaṃtâ vâ cakkavaṭṭî vâ baladevâ vâ vâsudevâ vâ aṃta-kulesu vâ paṃta-kulesu vâ tuccha-daridda-kiviṇa[3]-bhikkhâga-kulesu[4] vâ âyâiṃsu vâ 3, no[5] ceva ṇaṃ joṇî-jammaṇa-nikkhamaṇeṇaṃ[6] nikkhamiṃsu vâ 3. (23.) ayaṃ ca ṇaṃ samaṇe bhagavaṃ Mahâvîre Jaṃbuddîve dîve Bhârahe vâse mâhaṇa-Kuṃḍaggâme nayare[1] Usabhadattassa mâhaṇassa Koḍâla-sagottassa bhâriyâe Devâṇaṃdâe mâhaṇîe Jâlaṃdhara-sagottâe kucchiṃsi gabbhattâe vakkaṃte. (24.) taṃ jîyaṃ eyaṃ tîya-paccu-

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21. 7) not in A, down to taha⁰ not in H. 8) kivaṇa AE, EM add mâhaṇa. 9) not in A, M adds vâ mâhaṇakulehiṃto vâ. 10) ⁰hiṃto A. 11) nn A, râyanna M. 12) not in BCEHM. 13) not in C. 14) not in AB. 15) aṇṇâ⁰ A, annat B, nn CEM, annesu H. 16) jâti B. 17) not in ABCE. 18) mamâ A, not in C. 19) carima B. 20) *o* and *u* initial in a syllable henceforth not discriminated in M. 21) not in M. 22) sagu⁰ E. 23) sagu EM. 24) nag A. 25) gu⁰ EM. 26) sagu EM, gu⁰ B. 27) tti EM. 28) pây⁰ B, ⁰ṇîâ⁰ E, ṇia M, ⁰vaî BH. 29) not in EM.

22. I have given only the more important v. r. of the §§ 22—26, for the rest see 17—21. 1) ṇa A. 2) AM as below. 3) kivaṇa AH. 4) only in M. 5) not in M. 6) atta B. 7) paṃtta B. 8) M adds nâya. kulesu A.

23. 1) ⁰aṃti AB, ⁰tti H. 2) aved⁰ A. 3) kivaṇa A. 4) not in A. 5) ṇo A. 6) ṇi⁰ A.

24. 1) nag⁰ A.

ppanna[1]-*m*-aṇâgayâṇam sakkâṇaṃ dev'-iṃdâṇaṃ deva-râîṇaṃ, arahaṃte bhagavaṃte tahappagârehiṃto aṃta[2]-kulehiṃto[3] paṃta[2]-kulehiṃto[3] tuccha-kiviṇa[4]-daridda-vaṇîmaga-[*jâva*-mâhaṇa]-kulehiṃto tahappagâresu ugga-kulesu vâ bhoga-râinna[1]-[Nâya]-khattiya-Ikkhâga-Harivaṃsa-kulesu[5] vâ annayaresu tahappagâresu visuddha-jâi-kula-vaṃsesu vâ sâharâvittae. (25.) taṃ gaccha ṇaṃ tumaṃ samaṇaṃ bhagavaṃ Mahâvîraṃ mâhaṇa-Kuṃḍaggâmâo nayarâo[1] Usabhadattassa mâhaṇassa Koḍâla-sagottassa bhâriyâe Devâṇaṃdâe mâhaṇîe Jâlaṃdhara-sagottâe kucchîo khattiya-Kuṃḍaggâme nayare Nâyâṇaṃ khattiyâṇaṃ Siddhatthassa khattiyassa Kâsava-guttassa bhâriyâe Tisalâe khattiyâṇîe Vâsiṭṭha-sagottâe kucchiṃsi gabhattâe sâharâhi; je vi ya ṇaṃ se Tisalâe khattiyâṇîe gabbhe, taṃ pi ya ṇaṃ Devâṇaṃdâe mâhaṇîe Jâlaṃdhara-sagottâe kucchiṃsi gabbhattâe sâharâhi, sâharittâ mama eyam âṇattiyaṃ khippâm eva paccappiṇâhi'. (26.) tae ṇaṃ se Hariṇegamesî[1] pâyattâṇiyâhivaî[2] deve[3] Sakkeṇaṃ dev'-iṃdeṇaṃ deva-raṇṇâ evaṃ vutte samâṇe haṭṭhe[4] *jâva* hiyae[5]-kara-yala *jâva* tti kaṭṭu: "evaṃ[6] jaṃ devo âṇavei" tti[7]; âṇâe vinaeṇaṃ vayaṇaṃ paḍisuṇei[8], evaṃ[6] paḍisuṇittâ Sakkassa[9] dev'-iṃdassa deva-ranno[10] aṃtiâo[11] parinikkhamai[12], uttara-puratthimaṃ disî-bhâgam avakkamai, avakkamittâ veuvviya-samugghâeṇaṃ samohaṇai[13], 2 ttâ saṃkhijjâiṃ joyaṇâiṃ daṃḍaṃ nissarai[14]; taṃ jahâ[15]: rayaṇâṇaṃ vayarâṇaṃ[16] veruliyâṇaṃ[17] lohiy'akkhâṇaṃ[17] masâragallâṇaṃ haṃsa-gabbhâṇaṃ pulayâṇaṃ sogaṃdhiyâṇaṃ[17] joîrasâṇaṃ[18] aṃjaṇâṇaṃ aṃjaṇapulayâṇaṃ [rayaṇâṇaṃ][6] jâyarûvâṇaṃ subhagâṇaṃ aṃkâṇaṃ phalihâṇaṃ riṭṭhâṇaṃ 16 ahâbâyare[19] poggale[20] parisâḍei, 2 ttâ[6] ahâsuhume poggale[21] pariyâdiyati[22], (27.) 2 ttâ[1] duccaṃ[2] pi veuvviya[3]-samugghâeṇaṃ samohaṇai[4], samohaṇittâ uttara-veuvviyaṃ rûvaṃ viuvvai, viuvvittâ tâe ukkiṭṭhâe turiyâe[3] cavalâe cheâe[5] caṃḍâe jayaṇâe[6] uddhuyâe[3] sigghâe divvâe deva-gaîe[7] vîîvayamâṇe[8] 2 tiriyam asaṃkhejjâṇaṃ dîva-samuddâṇaṃ majjhaṃ majjheṇaṃ, jeṇ'eva Jaṃbuddîve dîve, jeṇ'eva[9] Bhârahe vâse, jeṇ'eva mâhaṇa-Kuṃḍaggâme nayare[10], jeṇ'eva[11] Usabhadattassa mâhaṇassa gihe[12], jeṇ'eva Devâṇaṃdâ mâhaṇî, teṇ'eva uvâgacchai, uvâgacchittâ âloe samaṇassa bhagavao Mahâvîrassa paṇâmaṃ karei, 2 ttâ Devâṇaṃdâe mâhaṇîe saparijaṇâe[13] osovaṇiṃ[14] dalai[15], 2 ttâ asubhe[16] poggale[17]

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25. 1) ṇṇ A. 2) °tta B. 3) BCM om. 4) °ava° AM.

26. 1) nag A; BCH jâva, instead of Usabhadattassa down to je vi.

27. 1) °shî H. 2) aggaṇ° A, pa° B, °ṇiyâ° B, niâ E, °ṇniâ° M. 3) not in H. 4) °a EH. 5) hiae EM, not in BH. 6) not in M. 7) not in BH. 8) eti C, °aṃti H. 9) down to uttara° not in BEM. 10) ṇṇ C. 11) iyâo CH. 12) paḍi° CH, °ei A, 2 ttâ added in H. 13) °ṇati C, ṇṇai B, *kvacit* S. 14) °ir° E. 15) not in E. 16) vair° BCEH. 17) see 16[8]. 18) °sarâṇaṃ A. 19) âhâ° B. 20) pu° all except B. 21) pu° all except AB. 22) °ai A, pariâei EM.

28. 1) pariâittâ M. 2) doccaṃ BHS. 3) see 16[8]. 4) °ati C, ṇṇai B. 5) not in ABM, H after caṃḍâe. 6) jaiṇ° E. 7) gaie E, °tîe C. 8) vîi° EH, vîi° M, °vaîm° H. 9) om. HM. 10) ṇa° H, nag° E. 11) not in H. 12) gehe M. 13) E adds a. 14) as° E, us° H. 15) dalayai A. 16) °he BCH. 17) pu° CEHM.

avaharai, subhe[16] poggale[17] pakkhivai, 2ttâ "aṇujâṇau me[11] bhagavaṃ" tti kaṭṭu samaṇaṃ bhagavaṃ Mahâvîraṃ avvâbâhaṃ[18] avvâbâheṇaṃ[18] kara-yala-saṃpuḍeṇaṃ giṇhai[19], 2 ttâ jeṇ'eva khattiya[3]-Kuṃḍaggâme nayare[20], jeṇ'eva Siddhatthassa khattiyassa[3] gihe[21], jeṇ'eva Tisalâ khattiyâṇî[3], teṇ'eva uvâgacchai, 2 ttâ Tisalâe khattiyâṇîe[3] saparijaṇâe[22] osovaṇiṃ[14] dalai[15], 2 ttâ asubhe[23] poggale[17] avaharai, 2 ttâ subhe[23] poggale[17] pakkhivai, 2 ttâ samaṇaṃ bhagavaṃ Mahâvîraṃ[24] avvâbâhaṃ[25] avvâbâheṇaṃ[25] Tisalâe khattiyâṇîe[3] kucchiṃsi gabbhattâe sâharai[26]; je vi ya[27] ṇaṃ se Tisalâe khattiyâṇîe[3] gabbhe, taṃ pi ya[27] ṇaṃ Devâṇaṃdâe mâhaṇîe Jâlaṃdhara-sagottâe[28] kucchiṃsi[29] gabbhattâe[11] sâharai[30], 2 ttâ[11] jâm eva disiṃ[31] pâubhûe, tâm eva disiṃ[31] paḍigae (28.) tâe[1] ukkiṭṭhâe turiyâe[2] cavalâe caṃḍâe[1] cheyâe[3] jayaṇâe[4] uddhuyâe[2] sigghâe divvâe deva-gaîe[5] tiriyam[2] asaṃkhejjâṇaṃ[6] dîva-samuddâṇaṃ majjhaṃ majjheṇaṃ joyaṇa[2]-sâhassîehiṃ[7] viggahehiṃ uppayamâṇe 2, jeṇâm eva sohamme kappe sohamma-vaḍiṃsae vimâṇe sakkaṃsi sîhâsaṇaṃsi Sakke dev'-iṃde deva-râyâ, teṇâm eva uvâgacchai, 2 ttâ Sakkassa dev'-iṃdassa deva-raṇṇo[8] eyam[9] âṇattiyaṃ[2] khippâm eva paccappiṇai. (teṇaṃ kâleṇaṃ teṇaṃ samaeṇaṃ samaṇe bhagavaṃ Mahâvîre tin-nâṇovagae[10] yâvi hotthâ: 'sâharijjissâmi' tti jâṇai, sâharijjamâṇe no[11] jâṇai, 'sâharie 'mi' tti jâṇai)[12] (29.)

teṇaṃ kâleṇaṃ teṇaṃ samaeṇaṃ samaṇe bhagavaṃ Mahâvîre, je se vâsâṇaṃ tacce mâse paṃcame pakkhe âsoya[1]-bahule, tassa ṇaṃ âsoya[1]-bahulassa terasî-pakkheṇaṃ bâsîiṃ[2] râiṃdiehiṃ viikkaṃtehiṃ[3] tesîimassa[4] râiṃdiyassa[1] aṃtarâ vaṭṭamâṇe[5] hiyâṇukaṃpaeṇaṃ[1] deveṇaṃ Hariṇegamesiṇâ Sakka-vayaṇa-saṃdiṭṭheṇaṃ mâhaṇa-Kuṃḍaggâmâo nagarâo[6] Usabhadattassa mâhaṇassa Koḍâla-sagottassa[7] bhâriyâe[1] Devâṇaṃdâe mâhaṇîe Jâlaṃdhara-sagottâe[7] kucchîo[8] khattiya[1]-Kuṃḍaggâme nagare[9] Siddhatthassa khattiyassa[1] Kâsava-gottassa[10] bhâriyâe[1] Tisalâe khattiyâṇîe[1] Vâsiṭṭha-sagottâe[7] puvva-rattâvaratta-kâla-samayaṃsi hatth'uttarâhiṃ nakkhatteṇaṃ jogam uvâgaeṇaṃ avvâbâhaṃ[11] avvâbâheṇaṃ[12] kucchiṃsi gabbhattâe sâharie[13]. (30.)

jaṃ rayaṇiṃ ca ṇaṃ samaṇe bhagavaṃ[1] Mahâvîre Devâṇaṃdâe

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28. 18) EM add divveṇaṃ paheṇaṃ, B i. marg. 19) nh EH. 20) nag° E. 21) gehe C. 22) paria° EM. 23) °he CEHM. 24) °re C. 25) °vâh° B. 26) °ati C. 27) a BEM. 28) sagu° BCEHM. 29) °echa° H. 30) °ati H. 31) °saṃ BE.

29. 1) not in AB. 2) see 16[8]. 3) not in ABM. 4) jaiṇ° B. 5) gaie E, viivayamâṇe add. in C. 6) °khi° BCEHM. 7) °ssîhiṃ B, °ie° E. 8) nn ACEM. 9) evam E, eam M. 10) tiṇṇ BC, ga C. 11) not in A, na C. 12) not in EM, they have this passage at the end of 30.

30. 1) see 16[8]. 2) °sî B, °sîî C, sîi EM. 3) vii A, vai C, bai H. 4) tess° B. 5) °ṇassa CH. 6) nay° B, ṇag° C, ṇay° H. 7) sagu EM. 8) îu B, ĭo H. 9) nay° BM, ṇay° H. 10) gu° CEHM. 11) °vâh° AB. 12) °vâh° B. 13) see 29[12], B repeats the same passage.

31. 1) bhay° H.

mâhaṇîe Jâlaṃdhara-sagottâe[2] kucchîo[3] Tisalâe khattiyâṇîe[4] [5]Vâsiṭṭha-sagottâe[6] kucchiṃsi gabbhattâe sâharie, taṃ rayaṇiṃ ca ṇaṃ sâ Devâṇaṃdâ mâhaṇî sayaṇijjaṃsi[7] sutta-jâgarâ ohîramâṇî[8] 2 ime eyârûve[9] orâle[8] kallâṇe sive dhanne sassirîe coddassa[10] mahâsumiṇe Tisalâe khattiyâṇîe[4] haḍe[11] pâsittâ ṇaṃ paḍibuddhâ; (taṃ jahâ[12]: gaya-usabha[14]-*gâhâ*)[13] (31.)

jaṃ rayaṇiṃ ca ṇaṃ samaṇe bhagavaṃ Mahâvîre Devâṇaṃdâe mâhaṇîe Jâlaṃdhara-sagottâe[1] kucchîo[2] Tisalâe khattiyâṇîe[3] Vâsiṭṭha-sagottâe kucchiṃsi gabbhattâe sâharie, taṃ rayaṇiṃ ca ṇaṃ sâ Tisalâ khattiyâṇî[3] taṃsi târisagaṃsi[5] vâsa-gharaṃsi abbhiṃtarao[6] sacitta-kamme bâhirao dûmiya[4]-ghaṭṭha-maṭṭhe vicitta-ulloya[7]-cittiya[8]-tale maṇi-rayaṇa-paṇâsiy'[4]-aṃdhayâre bahu-sama-suvibhatta-bhûmi-bhâge paṃca-vaṇṇa[9]-sarasa-surabhi[10]-mukka-puppha[11]-puṃjovayâra-kalie[12] kâlâgaru[13]-pavara-kuṃdurukka[14]-turukka[15]-ḍajjhaṃta[16]-dhûva-maghamaghaṃta[17]-gaṃdh'-uddhuyâbhirâme[4] sugaṃdha-vara-gaṃdhie[16] gaṃdha-vaṭṭi-bhûe[18] taṃsi târisagaṃsi sayaṇijjaṃsi sâliṃgaṇa-vaṭṭie ubhao vivvoyaṇe[19] ubhao unnae majjheṇaṃ[20] gaṃbhîre gaṃgâ-puliṇa-vâlua[21]-uddâla-sâlisae oyaviya[22]-khomiya[23]-dugulla-paṭṭa-paḍicchanne suviraiya[23]-raya-ttâṇe ratt'-aṃsuya[24]-saṃbue[25] suramme âîṇaga[26]-rûya[27]-bûra[28]-navaṇîya[29]-tûla[30]-phâse sugaṃdha-vara-kusuma-cuṇṇa-sayaṇovayâra-kalie puvva-rattâvaratta-kâla-samayaṃsi sutta-jâgarâ ohîramâṇî[31] im' eyârûve[32] orâle[31] kallâṇe[33] sive[34] dhanne maṃgalle sassirîe coddasa[35] mahâsumiṇe pâsittâ ṇaṃ paḍibuddhâ. taṃ jahâ:

gaya-vasaha[36]-sîha[37] abhiseya[4]
dâma sasi diṇayaraṃ jhayaṃ[38] kuṃbhaṃ |
paumasara sâgara vimâṇa-
bhavaṇa[39] rayaṇ'-uccaya sihiṃ ca || (32.)

1. tae ṇaṃ sâ Tisalâ khattiyâṇî[1] tap-paḍhamayâe taoya[2]-cauddaṃtam ûsîya[3]-galia[1]-vipula-jalahara-hâra[4]-nikara-khîra-sâgara-sasaṃka-kiraṇa-daga-raya-rayaya[5]-mahâsela-paṃḍurataraṃ samâgaya-mahuyara[6]-sugaṃdha-dâṇa-vâsiya-kapola[7]-mûlaṃ deva-râya-kuṃjara-vara-

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31. 2) sagu° EM. 3) ĭo BH. 4) *y* only after ă̂ in M. 5) A om. 6) ssa BC. see[2]. 7) sah.° H. 8) u° H. 9) eâr° M, âr° E. 10) cau° BEHM. 11) haḍhe A; CE add me. 12) HM om. 13) not in C. 14) °ha B, vasaha M.

32. 1) ssa° B, sagu EM. 2) ĭo H. 3) see 16[8]. 4) ssa° CE, °gu° EM, go° H. 5) târisi B. 6) °ato A, au BM. 7) °oga B, °oa EM. 8) not in A, cilliya H, cillia corr. in cittia B, cittia EM, see notes. 9) nn AEM. 10) °hi BEHM. 11) shph AB. 12) °îe M. 13) °guru CE. °gâru H. 14) °da° HM, °ra° B. 15) °ra° B, not in H. 16) not in B. 17) ghemṭa B. 18) °te C. 19) °bbo° CEH, ppo° B, bo M, see[8]. 20) °eṇa ya BE, °eṇa i C. 21) vâlu A, °uâ CEM. 22) oavia BEM, ubhaoyaviya A, uvaciya C. 23) °ia BEM. 24) °ua BEM. 25) saṃvuḍe M. 26) âĭ EM. 27) rûa BEM. 28) pûra A. 29) ṇava° A. 30) tulla C, tûlatulla EM. 31) u° CH. 32) imeâ° B, ime eâ° EM. 33) not in C. 34) down to codd.° not in ACHEM, EM add jâva. 35) cau BEM. 36) B gâhâ *om. cet.* 37) sîhaṃ M. 38) jjh ACH. 39) bhu° H.

33. 1) BEM no *y*. 2) not in HM, inserted in the margin of B by 2 hd. see[1]. 3) ussia B. 4) nihâra M. 5) E om. 6) see[1], *kvacit* mahuyara tti *padaṃ na dṛçyate*. S. 7) kav° EM.

ppamâṇaṃ picchai sajala-ghaṇa-vipula-jalahara-gajjiya[1]-gambhîra-câru-ghosaṃ ibhaṃ subhaṃ savva-lakkhaṇa-kayaṃbiyaṃ[1] varorum. (33.)

2. tao[1] puṇo dhavala-kamala-patta-payarâireya-rûva-ppabhaṃ pahâ-samudaovahârehiṃ[2] savvao ceva dîvayaṃtaṃ aisiribhara-pillaṇâ[3]-visappaṃta-kaṃta-sohaṃta-câru-kakuhaṃ taṇu-suddha[4]-sukumâla-loma-niddha[5]-cchaviṃ thira-subaddha-maṃsalovaciya[6]-laṭṭha-suvibhatta-suṃdar'-aṃgaṃ picchai ghaṇa-vaṭṭa-laṭṭha-ukkiṭṭha[7]-tupp'-agga-tikkha-siṃgaṃ[8] daṃtaṃ sivaṃ samâṇa-sohaṃta[9]-suddha-daṃtaṃ vasahaṃ amiya[6]-guṇa-maṃgala-muhaṃ. (34.)

3. tao puṇo hâra-nikara-khîra-sâgara-sasaṃka-kiraṇa-daga-raya-rayaya-mahâsela-paṃdur'-aṃgaṃ[1] २०० ramaṇijja-picchaṇijjaṃ[2] thira-laṭṭha-pauṭṭha-vaṭṭa[3]-pîvara-susiliṭṭha[5]-tikkha-dâḍhâ-viḍaṃbiya[4]-muhaṃ parikammiya[4]-jacca-kamala[6]-komala[7]-pamâṇa[8]-sohaṃta-laṭṭha-uṭṭhaṃ ratt'-uppala-patta-mauya[4]-sukumâla-tâlu[10]-nillâliy'[11]-agga-jîhaṃ mûsâgaya[12]-pavara-kaṇaga-tâviya[4]-âvattâyaṃta-vaṭṭa-taḍi[13]-vimala-sarisa-nayaṇaṃ visâla-pîvara-varoruṃ[14] paḍipunna-vimala-khaṃdhaṃ miu-visaya-suhuma-lakkhaṇa-pasattha-vitthinna-kesarâ-ḍova-sohiyaṃ[4] ûsiya[4]-sunimmiya[4]-sujâya-apphoḍiya[15]-laṃgûlaṃ[16] somaṃ somâkâraṃ[17] lîlâyaṃtaṃ[18] naha-yalâo[19] uvayamâṇaṃ niyaga[4]-vayaṇam aivayaṃtaṃ picchai sâ gâḍha-tikkh'-agga-nahaṃ sîhaṃ vayaṇa-sirî[20]-pallava[21]-patta-câru-jîhaṃ. (35.)

4. tao puṇo punna[1]-caṃda-vayaṇâ uccâgaya-ṭhâṇa[2]-laṭṭha-saṃṭhiyaṃ[3] pasattha-rûvaṃ supaiṭṭhiya[3]-kaṇagamaya[4]-kumma-sarisova-mâṇa-calaṇaṃ accunnaya-pîṇa-raiya[5]-maṃsala-unnaya-taṇu-taṃba-niddha-nahaṃ kamala-palâsa-sukumâla-kara-caraṇa-komala-var'-aṃguliṃ kuruviṃdâvatta-vaṭṭâṇupuvva[6]-jaṃghaṃ nigûḍha-jâṇuṃ gaya-vara-kara-sarisa-pîvaroruṃ camîkara-raiya[3]-mehalâ-jutta-kaṃta-vitthinna-soṇi-cakkaṃ jacc'-aṃjaṇa-bhamara-jalaya-payara[7]-ujjuya[3]-sama-saṃhiya[3]-tanuya[8]-âijja[9]-laḍaha-sukumâla-mauya[8]-ramaṇijja-roma-râiṃ nâbhî-maṃḍala-suṃdara-visâla-pasattha-jaghaṇaṃ kara-yala-mâiya[8]-pasattha-tivaliya[8]-majjhaṃ nâṇâ-maṇi-kaṇaga[10]-rayaṇa[10]-vimala-mahâtavaṇijjâbharaṇa[11]-bhûsaṇa-virâiya[8]-*m*-aṃg'-uvaṃgiṃ[12] hâra-virâyaṃta-kuṃda-mâla[13]-pariṇaddha-jalajaliṃta[14]-thaṇa-juyala[8]-

34. 1) H has always tau. 2) °dau° CEH, °ddau° M. 3) pell° CH, ppill° E. 4) sui H. 5) ni° CH. 6) °ia BEM. 7) visittha added in CH. 8) *kvacit* tuppapushpaggatikkhasiṃgam *iti pâthas* S. 9) sobh. M.

35. 1) âgâraṃ CH, °ataraṃ M. 2) pe° CH. 3) ghatta E, patta E. 4) *y* only after â in BEM. 5) visittha added in HM. S. 6) jaccha H. 7) om. E. 8) mâiya H. S. 9) sobh° M. 10) tâla B. 11) nili° M, see[4]. 12) mû° H. 13) taḍiya CH. 14) pîvaroruṃ CM. 15) °lia B, see[4]. 16) lâ° HM. 17) °gâr° E. 18) jaṃbhayaṃtaṃ added in CH. 19) °âte CH. 20) siri H. 21) palaṃba B *kvacit*. S.

36. 1) nn CH. 2) tth CH. 3) see 35[4]. 4) kaṇaga CH. 5) rayaya H, see[3]. 6) aṇuvu° M. 7) paṃkar-H. 8) *y* omitted in BCEM. 9) âejja H. 10) rayaṇa-kaṇaga CM. 11) °haraṇa CEH. 12) °gaṃ C, birâiyaṃgamaṃgaṃ H. 13) mâlâ H. 14) jalajalajaliṃta B, S. *kvacit*. jalajalaṃta CH.

vimala-kalasam âia[15]-pattiya[8]-vibhûsiena[16] subhaga-jâl'-ujjalena muttâ-kalâvenam urattha-dînâra-mâlaya[17]-viraiena[18] kamtha-mani-suttaena ya kumdala-juyal'[3]-ullasamta-amsovasatta-sobhamta-sappabhenam sobhâ-guna-samudaenam ânana-kudumbienam[19] kamalâmala-visâla-ramanijja-loyanam[8] kamala-pajjalamta-kara-gahiya[3]-mukka-toyam[3] lîlâ-vâya-kaya-pakkhaenam suvisada[20]-kasina-ghana-sanha[21]-lambhamta-kesa-hattham pauma-ddaha-kamala-vâsinim Sirim bhagavaim[22] picchai Himavamta-sela-sihare disâ-ga'imdoru-pîvara-karâbhisiccamânim. (36.)

5. tao puno sarasa-kusuma-mamdâra-dâma-ramanijja-bhûyam[1] campagâsoga-punnâga-nâga-piyamgu[1]-sirîsa-muggaraga[2]-malliyâ[3]-jâi-jûhiy'[3]-amkolla-kojja[5]-korimta-patta[6]-damanaya-navamâliya[7]-vaula[8]-tilaya[8]-vâsamtiya[1]-paum'-uppala-pâdala[9]-kumdâimutta-sahakâra-surabhi-gamdhim[10] anuvama-manoharenam gamdhenam dasa-disâo[11] vi vâsayamtam savvouya[12]-surabhi-kusuma-malla-dhavala-vilasamta-kamta-bahu-vanna-bhatti-cittam chappaya-mahuyari[1]-bhamara-gana-gumagumâyamta-nilimta[13]-gumjamta-desa-bhâgam dâmam picchai nabh'-amgana-talâo[11] uvayamtam[14]. (37.)

6. sasim ca. go-khîra[1]-phena-daga-raya-rayaya-kalasa-pamduram[2] subham hiyaya[3]-mayana-kamtam padipunnam timira-nikara-ghana-guhira[4]-vitimira-karam pamâna-pakkh'-amta-râya-leham kumuya[5]-vana-vibohagam[6] nisâ-sobhagam[7] suparimattha-dappana-talovamam hamsa-padu[8]-vannam joisa-muha-mamdagam tama-ripum[9] mayana-sarâpûram[10] samudda-daga-pûragam[10] dummanam janam daiya[3]-vajjiyam[11] pâyaehim sosayamtam puno soma-cârû-rûvam picchai[13] sâ gagana-mamdala-visâla-soma-camkammamâna-tilagam[6] rohini-mana-hiyaya[3]-vallaham devî punna-camdam samullasamtam. (38.)

7. tao puno[1] tama-padala-paripphudam ceva teyasâ[2] pajjalamta-rûvam rattâsoga-pagâsa[3]-kimsuya[2]-suya[4]-muha[5]-gumj'addha-râya-sarisam kamala-vanâlamkaranam amkanam joisassa ambara-tala-paîvam[6] hima-padala-galaggaham gaha[7]-ganoru-nâyagam ratti-vinâsam[8] uday'-atthamanesu muhutta-suha-damsanam dunnirikkha[9]-rûvam ratti-*m*-uddhamta[10]-duppayâra-ppamaddanam[11] sîya[12]-vega-mahanam picchai[13] meru-giri-sayaya-pariyattayam[12] visâlam sûram rassî[14]-sahassa-payaliya[12]-ditta-soham. (39.)

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36. 15) aîa H. 16) nam M, CH add ya. 17) mâlâ EM, mâliyâ H. 18) °enam CEH, °râ° H. 19) °dam° C. 20) °dda C, °ya H. 21) nh CM. 22) °vayam H.

37. 1) see 35[4]. 2) muggara CH. 3) see 36[8]. 5) not in C. 6) koram° H. 7) na° CH, see[1]. 8) not in B. 9) pât° B. 10) °am CH. 11) âu H. 12) ooya C, see[1]. 13) nilam° C. 14) ov.° B.

38. 1) kkh H. 2) pum° CE. 3) see 35[1]. 4) ga° B. 5) °maya, C, °muda H. 6) °yam H. 7) soh° C, after the following compound in E. 8) pam° M. 9) *kvacit* tama-ridum S. 10) °rakam C. 11) pariva° C, see[8]. 12) pâehim CEH. 13) pe° S.

39. 1) not in B. 2) see 36[8]. 3) pp C. 4) suga EM, see[2]. 5) °ham B. 6) pp CH. 7) not in M. 8) vivanâsam *kvacit.* S. 9) duni° B. 10) suddhamta CEM, *kvacit* S. 11) pa° B. 12) see 35[4]. 13) pe° H. 14) °ssi H.

8. tao puṇo[1] jacca-kaṇaga-laṭṭhi-paiṭṭhiyaṃ[2] samûha-nîla-rattapîya[2]-sukkila[3] - sukumâl' - ullasiya[4] - mora - piccha - kaya - muddhayaṃ dhayaṃ[5] ahiya[2]-sassirîyaṃ[2] phâliya[2]-saṃkh'[6]-aṃka-kuṃda-daga-rayarayaya - kalasa-paṃḍureṇa[7] matthaya - ttheṇa[8] sîheṇa râyamâṇeṇa[9] râyamâṇaṃ bhittuṃ gagaṇa - tala - maṃḍalaṃ ceva vavasieṇaṃ[10] picchai[11] siva-mauya[3]-mâruya[3]-layâhaya-kaṃpamâṇaṃ aippamâṇaṃ[12] jaṇa-picchaṇijja[13]-rûvaṃ. (40.)

9. tao puṇo jacca-kaṃcaṇ'-ujjalaṃta-rûvaṃ nimmala-jala-punnam[1] uttamaṃ dippamâṇa-sohaṃ kamala-kalâva[2]-parirâyamâṇaṃ paḍipunnaya-savva-maṃgala-bheya[3]-samâgamaṃ pavara-rayaṇa-parâyaṃta[4]-kamala-ṭṭhiyaṃ[5] nayaṇa[6]-bhûsaṇa-karaṃ pabhâsamâṇaṃ savvao ceva dîvayaṃtaṃ soma-lacchî-nibhelaṇaṃ[7] savva-pâva-parivajjiyaṃ[8] subhaṃ bhâsuraṃ siri-varaṃ savvouya[9]-surabhi-kusuma-âsatta[10]-malla-dâmaṃ picchai sâ rayaya-punna-kalasaṃ. (41.)

10. tao[1] puṇa[2] [3]ravi-kiraṇa[4]-taruṇa-bohiya[5]-sahassapatta-surabhitara-piṃjara[6]-jalaṃ jalacara-pahakara-parihatthaga[7]-maccha-paribhujjamâṇa-jala-saṃcayaṃ mahaṃtaṃ jalaṃtam iva kamala-kuvalaya - uppala[8] - tâmarasa - puṃḍarîoru[9]- sappamâṇa - siri-samudaeṇaṃ[10] ramaṇijja-rûva-sohaṃ[11] pamuiy'[12]-aṃta-bhamara-gaṇa-matta-mahuyari[13]-gaṇ'-ukkar'-olijjhamâṇa[14]-kamalaṃ (२५०) kâyaṃbaga[15]-balâhaya[16]-cakka-kalahaṃsa-sârasa-gavviya[12]-sauṇa[17]-gaṇa-mihuṇa-sevijjamâṇa-salilaṃ pauminî-pattovalagga-jala-biṃdu-nicaya[18]-cittaṃ picchai[19] sâ hiyaya[20]-nayaṇa-kaṃtaṃ pauṃasaraṃ nâma saraṃ sararuhâbhirâmaṃ. (42.)

11. tao puṇo caṃda[1]-kiraṇa-râsi-sarisa-siri-vaccha-sohaṃ caugamaṇa-pavaḍḍhamâṇa[2]-jala-saṃcayaṃ cavala[3]-caṃcal'-uccâya-pamâṇa[4]-kallola - lolaṃta - toyaṃ[5] paḍu - pavaṇâhaya - caliya[6] - cavala - pâgaḍataraṃga - raṃgaṃta - bhaṃga - khokhubbhamâṇa - sobhaṃta - nimmalaukkaḍa[7]-ummî - saha - saṃbaṃdha - dhâvamâṇoniyatta[8] - bhâsuratarâbhirâmaṃ[9] mahâmagara - maccha-timi-timiṃgila[10]-niruddha-tilitiliyâbhighâya[11]-kappûra-pheṇa-pasaraṃ mahânaî-turiya[12]-vega-*m*-âgaya-

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40. 1) B adds canda-kiraṇa-râsi-sarisa-siri-vaccha-sohaṃ. 2) see 35[4]. 3) °lla CH. 4) see 36[8]. 5) C adds ca. 6) °kha C. 7) °aṃ M. 8) °aṃ B. 9) not in M. 10) vasieṇaṃ BC. 11) pe° C, pa° H. 12) not in H. 13) pe° H.

41. 1) ṃ CH. 2) kalâpiṃ E, *kvacit* kâla-mayûra (!) kalâva S. *kvacit* paḍibujjhaṃta-savva-maṃgalâlaya-sam° S. 3) bhea BEM. 4) pasaraṃta *kvacit* S. 5) thiaṃ BCEM. 6) ṇa° H. 7) nih° S. 8) °iaṃ BEM, °jjaṇaṃ C. 9) °oua BEM, ooa C, °aoya H. 10) âr° C.

42. 1) not in BCEH. 2) B adds vi; puṇar avi C. 3) taruṇa-ravi-kiraṇa-C. 4) kara M. 5) see 35[4]. 6) °la B. 7) °ṭṭhaṃ CS. °tthagaṃ. 8) *tathâ ca paṭhanti:* uppaladalasukumâlo jassa ghare ullio hattho. S. 9) uru HM. 10) °aehiṃ H. 11) bh HM. 12) no *y* BCEM. 13) °ukari E, °uari BCM. 14) °roval° C, jj EH. 15) °ya M. 16) °ka C. 17) °ṇi E. 18) mutta CH *kvacit* S. 19) pe° H. 20) hiya BC, hiaya EM.

43. 1) B adds kaṃta. 2) ddh B. ṭṭ M, (*parivartamâna vâ* S). cauggunapavaḍḍhamâna° *iti pâṭhas* S. 3) cap° M. 4) ppa° EHM. 5) toaṃ BE. 6) °ia BCE. 7) ukkiṭṭha B. 8) dhâyamâṇoniatta B see notes. 9) bhâsurâbh° B. 10) °gala CH. 11) tiliâbh° B, tilitiliâbh° E. 12) ia BE.

bhama - gamgâvatta - guppamâṇ' - uccalamta[13] - pacconiyatta[14] - bhamamâṇa-lola - salilam picchai khîroya[15] - sâyaram saraya[16] - rayaṇikara-soma-vayaṇâ. (43.)

12. tao puṇo taruṇa-sûra-mamḍala-sama-ppabham dippamâṇa-soham[1] uttama - kamcaṇa - mahâmaṇi - samûha - pavara - teya[2] - aṭṭha-sahassa-dippamta-naha - ppaîvam kaṇaga - payara - lambamâṇa - muttâ-samujjalam[3] jalamta - divva - dâmam îhâmiga - usabha - turaga - nara-magara[4]-vihaga[5]-vâlaga-kinnara[6]-ruru-sarabha-camara - samsatta - kumjara-vaṇalaya-paumalaya-bhatti-cittam gamdhavvopavajjamâṇa[7]-sampunna[8]-ghosam niccam sajala-ghaṇa-viula-jalahara-gajjiya[9]-saddâṇunâiṇâ deva-dumduhi-mahâraveṇam sayalam avi jîva-loyam[10] pûrayamtam kâlâguru-pavara - kumdurukka - turukka[11] - ḍajjhamta - dhûvavâs' - amga[12] - uttama - maghamaghamta[13] - gamdh' - uddhuyâbhirâmam niccâloyam seyam seya-ppabham sura-varâbhirâmam picchai[14] sâ sâovabhogam[15] vara[16]-vimâṇa-pumḍarîyam[10]. (44.)

13. tao puṇa pulaga-ver' - imdanîla - sâsaga - kakkeyaṇa[1] - lohiy'-akkha[1] - maragaya[2] - pavâla[3] - sogamdhiya[4] - phaliha[5] - hamsagabbha - amjaṇa-camdappaha - vara - rayaṇehim mahi-yala[6] - paiṭṭhiyam[4] gagaṇa-mamḍal' - amtam pabhâsayamtam tumgam meru - giri - sannikâsam[7] picchai sâ rayaṇa-nikara[8]-râsim. (45.)

14. sihim[1] ca. sâ viul'-ujjala-pimgala-mahu-ghaya[2]-parisiccamâṇa-niddhûma-dhagadhagâiya[3]-jalamta-jâl'-ujjalâbhirâmam taratama-joga[4]-juttehim[4] jâla-payarehim annumannam[5] iva aṇuppainnam picchai[6] jâl'-ujjalaṇaga ambaram va[7] katthai payamtam aivega[8]-camcalam sihim.(46.)

ime eyârise[1] subhe some piya[1] - damsaṇe surûve[2] suviṇe[3] daṭṭhûṇa[4] sayaṇa - majjhe paḍibuddhâ aravimda - loyaṇâ[1] harisa-pulaiy'[1]-amgî.

ee cau-dasa[5] suviṇe[6]
savvâ[7] pâsei titthayara-mâyâ |
jam rayaṇim vakkamaî[8]
kucchimsi[9] mahâyaso arihâ[10] || (46[b].)

tae ṇam sâ Tisalâ khattiyâṇî[1] ime[2] eyârûve[3] orâle[4] coddasa[5]

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43. 13) cch CH, ucchalat S. 14) paccovaliyatta (!) C, see[13]. 15) ⁰oa BEM. 16) sâraya CH.

44. 1) bh CEH. 2) tea BCE, taiya H. 3) samujjalamtam jalamtam iva C. 4) mak⁰ C. 5) ⁰ham⁰ B. 6) mn BC. 7) gaṇadhavvovajjhamâṇa *kvacit* S. 8) mn B. 9) ⁰ia BE. 10) BCE om. *y*. 11) turakka C. 12) *kvacit* sârasamga S. 13) ⁰imta B. 14) pe⁰ H. 15) sâto⁰ M, sâvaogabhogam C. 16) not in H.

45. 1) y om. in BE. 2) M adds masâragalla, B i. marg. by 2hd. 3) E adds phalihimda. M phalihâ. 4) ia BCE. 5) EM om. 6) ⁰hi⁰ H, see[1]. 7) ṇm B. 8) nig⁰ H.

46. 1) kh H. 2) ggh M. 3) ia BCE. 4) jogehim H. 5) aṇṇamaṇṇam CH, annamannam E, annunnam M. 6) pe⁰ H; M adds sâ. 7) not in H. 8) ati⁰ C.

46[b]. 1) see 45[1]. 2) sa⁰ B. 3) sum⁰ CEH. 4) M om. 5) codd⁰ C, caudd⁰ H. 6) sum⁰ E, mahâsumiṇe CH. 7) savve CH. 8) C om. 9) amsi H. 10) arahâ EHM.

47. 1) see 45[1]. 2) im' CH, ee cauddasa suviṇe B. 3) eâ EM. 4) u⁰ CHM. 5) cau⁰ BEM.

mahâsumiṇe pâsittâ ṇaṃ paḍibuddhâ samâṇî haṭṭha-tuṭṭha[6]-*jâva*-haya[7]-hiyayâ[1] dhârạ-haya-kalaṃbu[puppha]yaṃ[8] piva samûsasiya[9]-roma-kûvâ sumiṇ'-oggahaṃ[10] karei, 2 ttâ sayaṇijjâo abbhuṭṭhei, 2 ttâ pâya-pîḍhâo paccoruhai, 2 ttâ aturiyam[11] acavalam[12] asaṃbhaṃtâe avilaṃbiyâe[1] râyahaṃsa-sarisîe gaîe[13] jeṇ'eva sayaṇijje, jeṇ'eva Siddhatthe khattie[14], teṇ'eva uvâgacchai, 2 ttâ Siddhatthaṃ khattiyaṃ[1] tâhiṃ iṭṭhâhiṃ kaṃtâhiṃ maṇunnâhiṃ[15] maṇâmâhiṃ orâlâhiṃ[4] kallâṇâhiṃ sivâhiṃ dhannâhiṃ[16] maṃgallâhiṃ sassirîyâhiṃ[1] [17]hiyaya[18]-gamaṇijjâhiṃ [19]hiyaya[18]-palhâyaṇijjâhiṃ[20] miya[21]-mahura-maṃjulâhiṃ girâhiṃ saṃlavamâṇî 2 paḍibohei. (47.)

tae[1] naṃ sâ Tisalâ khattiyâṇî[2] Siddhatthenaṃ rannâ[3] abbhaṇunnâyâ[4] samâṇî nâṇâ-maṇi-rayaṇa-bhatti-cittaṃsi bhaddạsaṇaṃsi nisiyai[5], 2 ttâ[6] âsatthâ vîsatthâ suhạsaṇa-vara-gayâ Siddhatthaṃ khattiyaṃ[2] tâhiṃ iṭṭhâhiṃ[7] *jâva* saṃlavamâṇî 2 evaṃ vayâsî: (48.)

'evaṃ khalu ahaṃ, sâmî! ajja taṃsi târisagaṃsi[1] sayaṇijjaṃsi *vaṇṇao*[2] *jâva* paḍibuddhâ, taṃ jahâ: gaya usabha[3]-*gâhâ*. taṃ eesiṃ[4], sâmî! orâlâṇaṃ[5] coddasaṇhaṃ[6] mahâsumiṇâṇaṃ ke, maṇṇe[7], kallâṇe phala-vitti-visese bhavissai?' (49.)

tae[1] ṇaṃ se Siddhatthe râyâ Tisalâe khattiyâṇîe[2] aṃtie[3] eyam aṭṭhaṃ soccâ[4] nisamma haṭṭha-tuṭṭha[5]-citte âṇaṃdie pîi[6]-maṇe parama-somaṇassie[7] harisa-vasa-visappamâṇa-hiyae[2] dhârạ-haya-nîva-surahi[8]-kusuma-caṃcumâlaiya[9]-roma-kûve te sumiṇe ogiṇhai[10], 2 ttâ îhaṃ pavisai[11], 2 ttâ appaṇo sâhâvieṇaṃ mai[12]-puvvaeṇaṃ[13] buddhi-vinnâṇeṇaṃ[14] tesiṃ sumiṇâṇaṃ atth'-oggahaṃ[15] karei[16], 2 ttâ Tisalaṃ khattiyâṇiṃ tâhiṃ iṭṭhâhiṃ *jâva* maṃgallâhiṃ miya[2]-mahura-sassirîyahiṃ[2] vaggûhiṃ[17] saṃlavamâṇe 2 evaṃ vayâsî: (50.)

"orâlâ[1] ṇaṃ tume, Devâṇuppie! sumiṇâ diṭṭhâ, [2]kallâṇâ ṇaṃ tume, Devâṇuppie! sumiṇâ diṭṭhâ, evaṃ sivâ dhannâ maṃgallâ sassirîyâ[3] ârogga[4]-tuṭṭhi-dîhâû[5]-kallâṇa-300-maṃgalla-kâragâ ṇaṃ tume, Devâṇuppie! sumiṇâ diṭṭhâ[6], attha-lâbho, Devâṇuppie! bhoga-lâbho, Devâṇuppie! putta-lâbho, Devâṇuppie! sokkha[7]-lâbho, Devâṇuppie[8]! rajja-lâbho, Devâṇuppie[8]! evaṃ khalu tumaṃ[9] Devâṇ-

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47. 6) not in ACH. 7) not in BCH. 8) kayaṃba EHM, kalaṃba BC, pupphagaṃ BCEHM. 9) °uss CEHM, see[1]. 10) u° EHM. 11) ṃ ACH, see[1]. 12) ṃm C. 13) gaîe E. 14) ite A. 15) ṇṇ H. 16) ṇṇ A, S. 17) not in A. 18) hiaya BEM. 19) AE om. 20) in CH before[18]. 21) miu CH. see[1].

48. 1) tate AE. 2) see 45[1]. 3) ṇṇ H. 4) ṇṇ CM, ṇ H. 5) °iai B, °îyai CHM, °iai E. 6) not in E, nisiittâ A, nisiitta H. 7) H adds piyâhiṃ.

49. 1) °yaṃsi. 2) nn BEM, not in CH, they add sutta. 3) vasaha CM, om. B. 4) tesiṃ H. 5) u HM. 6) cau BEM, nh M. 7) nn BM.

50. 1) tate H. 2) see 45[1]. 3) °aṃti C. 4) su° EM. 5) down to hiyae excl. om. in M, indicated by jâva. 6) pîti AC. 7) °ite A. 8) °bhi A. 9) îya C, see[2]. 10) u° HM, nh BEM, °ati M. 11) aṇupa° CEHM, S. 12) mati A. 13) °atenaṃ A. 14) ṇṇ A. 15) u° BEHM. 16) °eti C. 17) vagûhiṃ H.

51. 1) u CHM. 2) A omits the following passage. BC: kallâṇâ ṇaṃ tu°. 3) °iâ BE, °iyâ H. 4) °ru° E. 5) âo EH, âoya M. 6) taṃ add. in E. 7) su° BCEHM. 8) not in AB. 9) tume CHM.

uppie[10]! navaṇhaṃ[11] mâsâṇaṃ bahu-paḍipunnâṇaṃ addh'-aṭṭha-mâṇaṃ râiṃdiyâṇaṃ[12] viikkaṃtâṇaṃ[13] amhaṃ kula-keuṃ[14] amhaṃ kula-dîvaṃ kula-pavvayaṃ kula-vaḍiṃsayaṃ kula-tilayaṃ kula-kitti-karaṃ[15] kula-diṇakaraṃ[16] kula-âdhâraṃ[17] [18]kula-naṃdi-karaṃ [18]kula-jasa-karaṃ [18]kula-pâyavaṃ kula-vivaddhaṇa-karaṃ sukumâla-pâṇi-pâyaṃ ahîṇa-saṃpuṇṇa[19]-paṃc'-iṃdiya[12]-sarîraṃ lakkhaṇa-vaṃjaṇa-guṇovaveyaṃ[12] mâṇ'-ummâṇa-ppamâṇa[20]-paḍipunna[21]-sujâya-savv'-aṃga-suṃdar'-aṃgaṃ sasi-somâkâraṃ kaṃtaṃ piya-daṃsaṇaṃ[22] surûvaṃ[8] dârayaṃ payâhisi. (51.) se vi ya[1] ṇaṃ dârae ummukka-bâla-bhâve vinnâya[2]-pariṇaya-mitte[3] jovvaṇagam[4] aṇuppatte sûre vîre vikkaṃte[5] vitthinna[6]-viula[7]-bala-vâhaṇe rajja-vaî[8] râyâ bhavissai[9]". (52.) taṃ orâlâ[1] ṇaṃ tume *jâva* doccaṃ[2] pi taccaṃ pi aṇuvûhai[3]. tate[4] ṇaṃ sâ Tisalâ khattiyâṇî[5] Siddhatthassa ranno aṃtie eyam[5] aṭṭhaṃ soccâ[6] nisamma haṭṭha-tuṭṭha[7] *jâva* haya-hiyayâ[5] kara-yala[8]-pariggahiyaṃ[4] dasa-nahaṃ[9] matthae aṃjaliṃ kaṭṭu evaṃ vayâsî: (53.)

'evam eyaṃ[1], sâmî[2]! avitaham eyaṃ[1], sâmî! asaṃdiṭṭham eyaṃ[1], sâmî! icchiyam[1] eyaṃ[1], sâmî[3]! paḍicchiyam[1] eyaṃ[1], sâmî[3]! icchiya[1]-paḍicchiyam[1] eyaṃ[1], sâmî[3]! sacceṇaṃ esam[4] aṭṭhe se, jah' etaṃ[5] tubbhe vadaha[6]' tti kaṭṭu te sumiṇe sammaṃ paḍicchai, 2 ttâ Siddhatthenaṃ rannâ abbhaṇunnâyâ samâṇî nâṇâ-maṇi-rayaṇa-bhatti-cittâo bhaddâsaṇâo[7] abbhuṭṭhei, 2 ttâ aturiyam acavalam[4] asaṃbhaṃtâe avilaṃbiyâe râyahaṃsa-sarisîe gaîe[8], jeṇ'eva sae sayaṇijje, teṇ'-eva uvâgacchai, 2 ttâ[9] evaṃ[10] vayâsî[11]: (54.)

'mâ me te[1] uttamâ pahâṇâ maṃgallâ sumiṇâ annehiṃ[2] pâva-sumiṇehiṃ paḍihammissaṃti' tti[3] kaṭṭu devaya-gurujaṇa-saṃba-ddhâhiṃ[4] pasatthâhiṃ maṃgallâhiṃ dhammiyâhiṃ laṭṭhâhiṃ kahâhiṃ sumiṇa-jâgariyaṃ paḍijâgaramâṇî 2 viharai. (55.)

tate[1] ṇaṃ Siddhatthe khattie paccûsa-kâla-samayaṃsi koḍuṃ-biya[2]-purise saddâvei, 2 ttâ evaṃ vayâsî: (56.) 'khippâm eva bho, Devâṇuppiyâ! ajja savisesaṃ bâhiriyaṃ[1] uvaṭṭhâṇa-sâlaṃ gaṃdhoḍaya[2]-sittaṃ suiya[3]-saṃmajjiovalittaṃ[4] sugaṃdha-vara-paṃca-vanna[5]-pupphovayâra-kaliyaṃ kâlâguru[6]-pavara-kuṃdurukka-turukka-ḍa-

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51. 10) sumiṇâ diṭṭhâ add. in H. 11) ṇa A, nh M. 12) see 45[1]. 13) viti⁰ A. 14) heuṃ *pâṭhântara* S. 15) kula-vitti-karaṃ CEHM, *kvacd api dṛiçyate* S. 16) ⁰yaraṃ EHM. 17) ⁰lâdh⁰ BE, âh⁰ CH. 18) not in AB. 19) nn BHM, paḍip⁰ H. 20) pa E. 21) ṇṇ A. 22) piyaṃ sudaṃsaṇaṃ AB, see[12].

52. 1) a BE. 2) ṇṇ AH. 3) ma⁰ A. 4) ju⁰ BEM. 5) vii⁰ M. 6) ṇṇ A. 7) vipula BEM. 8) vatî A. 9) ⁰aî HM.

53. 1) u HM. 2) du⁰ BEM. 3) aṇub⁰ H. 4) tae BEM. 5) see 45[1]. 6) su⁰ BEM. 7) ⁰ṭṭhâ AB. 8) ⁰talaṃ A. 9) ṇṇa⁰ A.

54. 1) see 45[1]. 2) M adds taham eyaṃ sâmî. 3) om. in C. 4) ⁰aṃ A. esa B. 5) eyaṃ BCHM, see[1]. 6) vay⁰ BEM. 7) ⁰âto CH. 8) gatîe A. 9) CH add sayaṇijjaṃ durûhai, 2 ttâ. 10) not in A. 11) not in AB.

55. 1) om. BC. 2) ṇṇ A. 3) ti A, om. in B. 4) ⁰baṃdh⁰ C.

56. 1) tae BCEM. 2) ⁰ia BE.

57. 1) see 45[1]. 2) ⁰ga M. 3) suia CM, not in AH. 4) iu HM, ito A. 5) ṇṇ A. 6) ⁰garu A.

jjhaṃta-dhûva-maghamaghaṃta-gaṃdh'-uddhuyâbhirâmaṃ[1] sugaṃdha-vara-gaṃdhiyaṃ[1] gaṃdhavaṭṭi-bhûyaṃ[1] kareha kâraveha, karittâ ya[7] kâravittâ[8] ya[7] sîhâsaṇaṃ rayâveha, 2 tta mam'[9] eyam[10] âṇattiyaṃ khippâm[11] eva[11] paccappiṇaha.' (57.)

tate[1] ṇaṃ te koḍuṃbiya[2]-purisâ Siddhatthenaṃ rannâ evaṃ vuttâ samâṇâ haṭṭha[3]-tuṭṭha[4] *jâva* haya-hiyayâ[2] karayala *jâva* kaṭṭu: 'evaṃ sâmi!' tti âṇâe viṇaeṇaṃ vayaṇaṃ paḍisuṇaṃti[5], 2 ttâ Siddhatthassa khattiyassa[2] aṃtiâo[6] paḍinikkhamaṃti, 2 ttâ jeṇ' eva bâhiriyâ uvaṭṭhâṇa-sâlâ, teṇ' eva uvâgacchaṃti, 2 ttâ khippâm eva savisesaṃ bâhiriyaṃ[2] uvaṭṭhâṇa-sâlaṃ gaṃdhoḍaya[7]-sittaṃ sui[8] *jâva* sîhâsaṇaṃ rayâviṃti[9], 2 ttâ jeṇ'eva Siddhatthe khattie[10], teṇ'eva uvâgacchaṃti, 2 ttâ karayala-pariggahiyaṃ[2] dasa-nahaṃ[11] sirasâ vattaṃ aṃjaliṃ kaṭṭu Siddhatthassa khattiyassa[2] tam âṇattiyaṃ[2] paccappiṇaṃti. (58.)

tate[1] ṇaṃ Siddhatthe khattie kallaṃ pâu-ppabhâyâe rayaṇîe phull'-uppala-kamala-komal'-ummilliyaṃmi[2] aha[3]-paṃḍure pabhâe[4] rattâsoga[5]-ppagâsa[6]-kiṃsuya[7]-suya[7]-muha-guṃj'addha-râga-sarise[8] (baṃdhujîvaga-pârâvaṇa[9]-calaṇa-nayaṇa[10]-parahuya[11]-suratta-loyaṇa[12]-jâsuyaṇa[13]-kusuma-râsi-hiṃgulaya[14]-niyarâireya[15]-rehaṃta-sarise[16]) [17]kamalâyara-saṃḍa-bohae uṭṭhiyaṃmi[7] sûre sahassa-rassiṃmi diṇayare teyasâ jalaṃte (ahakkameṇa[18] uie[18] divâyare[18] tassa ya kara-paharâparaddhaṃmi aṃdhayâre bâlâyava-kuṃkumeṇaṃ khaciya vva jîva-loe)[19] sayaṇijjâo[20] abbhuṭṭhei, (59.) 2 ttâ[1] pâya-pîḍhâo paccoruhai, 2 ttâ jeṇ' eva aṭṭaṇa-sâlâ, teṇ' eva uvâgacchai, 2 ttâ aṭṭaṇa-sâlaṃ aṇupavisai, 2 ttâ aṇega-vâyâma-jogga[2]-vaggaṇa-vâma-ddaṇa-malla-juddha-karaṇehiṃ saṃte[3] parissaṃte saya-pâga-sahassa-pâgehiṃ sugaṃdha[4]-tilla[5]-*m*-âiehiṃ[6] pîṇaṇijjehiṃ[7] dîvaṇijjehiṃ[8] mayaṇijjehiṃ[9] viṃhaṇijjehiṃ[10] dappaṇijjehiṃ[10] savv'-iṃdiya[11]-gâya-palhâyaṇijjehiṃ[12] abbhaṃgie[13] tilla[14]-cammaṃsi[15] niuṇehiṃ[16] paḍipunna[17]-pâṇi-pâya-sukumâla-komala[3]-talehiṃ purisehiṃ[18] abbhaṃgaṇa[13]-parimaddaṇ'-uvvalaṇa-karaṇa-guṇa-nimmâehiṃ cheehiṃ[19] dakkhehiṃ paṭṭhehiṃ kusalehiṃ mehâvîhiṃ jiya[11]-parissamehiṃ[20] aṭṭhi[21]-suhâe maṃsa-suhâe tayâ-suhâe roma-suhâe

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57. 7) not in H. 8) °ve° A. 9) mama EM. 10) eaṃ E. 11) not in ABM.

58. 1) tae BEM. 2) see 45[1]. 3) °ṭṭhâ AB. 4) not in AB. 5) su° E. °iṃti A. 6) °iyâo A, °iâto CH. 7) °ya EM. 8) suci A, suia EM. 9) °aṃti E, °itti H. 10) °ite A. 11) not in AB.

59. 1) tae BEM. 2) °ili° HM, °ia° BE. 3) ahâ CEM. 4) pah° H. 5) °ya H. 6) °se B. 7) see 45[1]. 8) not in BEM, S *kvacit.* 9) °aya CHM, S. 10) H om. 11) °ua BCEM. 12) loa° BEM. 13) °ua° BCEM, °ûṇa H. 14) °luya S, °lua B. 15) °âti° HS, °ga EM. 16) sassirîe H. 17) not in A, *kvacit* S.; in CH this compound and 19 after bohae. 18) not in BEM. 19) not in A. 20) °âto H.

60. 1) sayaṇijjâo abbhuṭṭhittâ M. 2) joga BCE, joggaṇa M. 3) not in AB. 4) °dhi A. 5) tillaga A, tella C. 6) âi° BC. 7) AB add jiṃthaṇijjehiṃ. 8) AB add dappaṇijjehiṃ. 9) mayaṇaṇi° BCHM. 10) not in A. 11) °ia BE. 12) pall° E, adds abbhaṃgehiṃ. 13) abbhi° A. 14) te° A. 15) °ṃmi M. 16) not in AB, niuṇa-sippovagaehiṃ *kvacit* S. 17) ṇṇ A. 18) not in M. 19) chaṃdehiṃ A. 20) M adds purisehiṃ. 21) tth A.

cauvvihâe[22] suha-parikammaṇâe[23] saṃvâhaṇâe[24] saṃvâhie[24] samâṇe avagaya[25]-parissame aṭṭaṇa-sâlâo paḍinikkhamai, (60.) 2ttâ jeṇ' eva majjaṇa-ghare, teṇ' eva uvâgacchai, 2 ttâ majjaṇa-gharaṃ aṇupavisai, 2 ttâ[1] sa-mutta[2]-jâlâkulâbhirâme[3] vicitta-maṇi-rayaṇa-koṭṭima[4]-tale ramaṇijje nhâṇa[5]-maṃḍavaṃsi nâṇa-maṇi-rayaṇa-bhatti-cittaṃsi nhâṇa[6]-pîḍhaṃsi suha-nisanne[7] pupphodaehi ya[8] gaṃdhodaehi ya[8] usiṇodaehi[9] ya[10] suddhodaehi ya[8] kallâṇa-karaṇa[11]-pavara-majjaṇa-vihîe[12] majjie tattha[13] kouya[8]-saehiṃ[14] bahu-vihehiṃ kallâṇaga-pavara-majjaṇâvasâṇe pamhala-sukumâla-gaṃdha-kâsâiya[15]-lûhiy'[8]-aṃge[16] ahaya[17]-sumah'aggha-dûsa-rayaṇa-susaṃvuḍe[18] sarasa-surabhi[19]-gosîsa-caṃdaṇâṇulitta-gatte sui-mâlâ-vannaga[7]-vilevaṇe âviddha-maṇi-suvanne[7] kappiya[8]-hâr'-addhahâra-tisaraya-pâlaṃba-palaṃbamâṇe[20] kaḍi-suttaya[21]-kaya[22]-sobhe[23] piṇiddha[24]-gevijje aṃgulijjaga-laliya[8]-kayâbharaṇe vara[25]-kaḍaga-tuḍiya[8]-thaṃbhiya-bhue[26] ahiya[8]-rûva-sassirîe kuṃḍala-ujjoviyâṇaṇe[27] mauḍa-ditta-sirae hâr'-otthaya[28]-sukaya-raiya[8]-vacche[29] muddiyâ[8]-piṃgal'-aṃgulie[30] pâlaṃba-palaṃbamâṇa[31]-sukaya-paḍa-uttarijje nâṇâ-maṇi-kaṇaga-rayaṇa-vimala-mah'ariha-niuṇoviya[8]-misimisiṃta[32]-viraiya[8]-susiliṭṭha-visiṭṭha-naddha[47]-âviddha-vîra-valae; kiṃ bahuṇâ: kappa-rukkhae[33] ceva[34] alaṃkiya[35]-vibhûsie[36] nar'iṃde sa-koriṃṭa-malla-dâmeṇaṃ chatteṇaṃ dharijjamâṇeṇaṃ seya[8]-vara-câmarâhiṃ uddhuvvamâṇîhiṃ maṃgala-jaya-sadda-kayâloe aṇega-gaṇaṇâyaga[37]-daṃḍaṇâyaga-râ'-îsara-talavara-mâḍaṃbiya[8]-koḍuṃbiya[8]-maṃti-mahâmaṃti-gaṇaga-dovâriya[8]-amacca-ceḍa-pîḍhamadda[38]-nagara-nigama-siṭṭhi[39]-seṇâvai satthavâha-dûya[8]-saṃdhipâla[40] saddhiṃ saṃparivuḍe dhavala-mahâ-meha[41]-niggae iva gaha-gaṇa-dippaṃta-rikkha-târâ-gaṇâṇa majjhe[42] sasi vva piya[8]-daṃsaṇe nara-vaî [43]nar'iṃde nara-vasahe nara-sîhe abbhahiya[44]-râya-teya[44]-lacchîe dippamâṇe majjaṇa-gharâo[45] paḍini-kkhamai[46], (61.) 2 ttâ jeṇ'eva bâhiriyâ[1] uvaṭṭhâṇa-sâlâ, teṇ' eva uvâ-gacchai, 2 ttâ sîhâsaṇaṃsi puratthâbhimuhe nisîyati[2], (62.) 2 ttâ

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60. 22) °âte A. 23) kk C, pareyammaṇâe A. 24) °bâh° HM. 25) S. adds kheya *kvacit.*

61. 1) S samaṃta-jâlâbhirâme *kvacit.* 2) muttâ M. 3) °jâlakalâvâbhirâme A. 4) ku° EHM. 5) ṇh AB. 6) ṇh A. 7) ṇṇ A. 8) see 45[1]. 9) not in BH, uṇho° M, unho C placed before kallâṇa. 10) see[8] EM add subhodaehi *a.* 11) kara A. 12) °hîe E. 13) not in A. 14) satehiṃ H. 15) °ia EM, kâsâti A, kâsâbhi B, kasâhiya H. 16) S *kvacit* nâsâ-nîsâsa-vâya-vujjha(?)-cakkhu-hara-vaṇṇa-pharisa-jutta-haya-lâlâ-pelavâirega-dhavala-kaṇaga-khaciy'-aṃta-kamma-dûsa-rayaṇa-susaṃvue. 17) °aṃ A. 18) °bue AH. 19) °hi CEH. 20) °ṇa EHM. 21) sutta CEHM. 22) sukaya CEHM. 23) °he EHM. 24) °ṇa° C, S *kvacit* piṇaddha-gevijjaga-aṃgulijjaga-laliy'-aṃgaya-laliya-kayâbharaṇe. 25) nâṇâ-maṇi-kaṇaga-rayaṇa-vara CH. 26) bhute A, bhuve H. 27) °otit° H, °oi° E, see[8]. 28) u° BM, a° E. 29) °ccha A. 30) °îe A. 31) °ṇa A. 32) misamisaṃta H. 33) °au C, °âe M. 34) viva BEM. 35) °ia E, ie B. 36) bhûsite A. 37) ṇṇâ° A. 38) °ai E. 39) se° A. 40) °vâla M. 41) °gha B. 42) majje A, (âdyaḥ!) 43) down to dippamâṇe not in AH. 44) no y in E. 45) °âu EHM. 46) °ati A.

62. 1) °iâ BE. 2) nisiai BE.

appaṇo uttara-puratthime disî-bhâe aṭṭha bhaddâsaṇâiṃ seya[1]-vattha-paccutthuyâiṃ[2]siddh'atthaya[3]-kaya-maṃgalovayârâiṃ rayâveti[4], 2 ttâ appaṇo a-dûra-sâmaṃte nâṇâ-maṇi-rayaṇa-maṃḍiyaṃ[5] ahiya[5]-pecchaṇijjaṃ[6] mah'aggha-vara-paṭṭaṇ'-uggayaṃ saṇha[7]-paṭṭa-bhatti-saya[8]-citta-tâṇaṃ[9] îhâmiya[5]-usabha[10]-turaya[11]-nara-magara-vihaga-vâlaga[12]-kiṃnara[13]-ruru-sarabha-camara-kuṃjara-vaṇalaya[14]-pauma-laya[14]-bhatti-cittaṃ abbhiṃtariyaṃ[15] javaṇiyaṃ[5] aṃchâvei, 2 ttâ nâṇâ-maṇi-rayaṇa bhatti-cittaṃ attharaya[16]-miu-masûrag'-otthayaṃ[17] seya[1]-vattha-paccutthuyaṃ[18] sumauyaṃ[19] aṃga-suha-pharisagaṃ[20] visiṭṭhaṃ Tisalâe khattiyâṇîe[5] bhaddâsaṇaṃ rayâvei[21], 2 ttâ koḍuṃbiya[5]-purise saddâvei, 2 ttâ evaṃ vayâsî: (63.) 'khippâm eva, bho Devâṇuppiyâ[1]! aṭṭh'-aṃga[2]-mahâṇimitta-sutt'-attha-dhârae[3] viviha-sattha[4]-kusale suviṇa[5]-lakkhaṇa-pâḍhae saddâveha[6].' tate[7] ṇaṃ te koḍuṃbiya[8]-purisâ Siddhatthеṇaṃ rannâ evaṃ vuttâ samâṇâ haṭṭha[9]-tuṭṭha[10] *jâva* haya[11]-hiyayâ[8] karayala *jâva* paḍisuṇaṃti[12], (64.) 2 ttâ Siddhatthassa khattiyassa[1] aṃtiâo[2] paḍinikkhamaṃti, 2 ttâ Kuṃḍapuraṃ[3] nagaraṃ[4] majjhaṃ majjheṇaṃ, jeṇ' eva suviṇa[5]-lakkhaṇa-pâḍhagâṇaṃ gehâiṃ, teṇ' eva uvâgacchaṃti, 2 ttâ suviṇa[6]-lakkhaṇa-pâḍhae saddâviṃti[7]. (65.) tae[1] ṇaṃ te suviṇa-lakkhaṇa-pâḍhagâ[2] Siddhatthassa khattiyassa[3] koḍuṃbiya[3]-purisehiṃ saddâviyâ[3] samâṇâ haṭṭha-tuṭṭha[4] *jâva* haya-hiyayâ[3] ṇhâyâ[5] kaya-bali[6]-kammâ kaya-kouya[7]-maṃgala-pâyacchittâ suddha-ppavesâiṃ[8] maṃgallâiṃ vatthâiṃ pavarâiṃ[9] parihiyâ[3] appa-mah'agghâbharaṇâlaṃkiya[3]-sarîrâ siddh'atthaya-hariyâliyâ[10]-kaya-maṃgala-muddhâṇâ saehiṃ 2 gehe-hiṃto niggacchaṃti, 2 ttâ khattiya[3]-Kuṃḍaggâmaṃ ṇagaraṃ majjhaṃ majjheṇaṃ, jeṇ' eva Siddhatthassa ranno[11] bhavaṇa-vara-vaḍiṃsaga-paḍiduvâre, teṇ' eva uvâgacchaṃti, (66.) 2 ttâ[1] bhavaṇa-vara-vaḍiṃsaga-paḍiduvâre egao[2] milaṃti, jeṇ' eva bâhiriyâ[3] uvaṭṭhâna-sâlâ, jeṇ' eva Siddhatthe khattie, teṇ' eva uvâgacchaṃti[1], karayala-pariggahiyaṃ[5] *jâva* kaṭṭu Siddhatthaṃ khattiyaṃ[3] jaeṇaṃ vijaeṇaṃ vaddhâveṃti[6]. (67.) tae[1] ṇaṃ te suviṇa[2]-lakkhaṇa-pâḍhagâ Siddha-

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63. 1) sea E. 2) °cca° A, °ttha° CHM, see[5]. 3) °ga HC. 4) °ei BEM. 5) see 45[1]. 6) pi° BCE, *kvacit* a°-p°-rûvaṃ S. 7) nh H. 8) sata A, B om. 9) mâṇaṃ A, cittâṇaṃ C, *kvacit* saya-samuvaciya-mâṇaṃ, *kvacit* saṇha-bahu-bhatti-saya-citta-ṭhâṇaṃ S. °muvaciamâṇaṃ B. 10) °ha C. 11) °ga CHM. 12) bâ° EH. 13) nn H, ṃnn C. 14) °lata A. 15) °araṃ B, °iaṃ E. 16) atthuriya A. 17) u° BE, otthu° C. 18) see[5], °ttha° ACM. 19) °ua BEM, sa° B. 20) °risaṃ B, °saṃgaṃ A. 21) °eti A.

64. 1) °iâ E. 2) A adds maṃgala. 3) pârae AH, C adds pârae pâḍhae. 4) suttattha B. 5) sum° C. 6) °viha M. 7) tae B. 8) °ia° BE. 9) °â AB. 10) not in AB. 11) not in M. 12) °iṃti A, °eṃti M.

65. 1) °ia° BE. 2) °iyâo CHM. 3) khattiyakuṃḍagâmaṃ H, kuṃḍaggâmaṃ M. 4) nay° C. 5) sum° ACEH. 6) sum° BCH. 7) °eṃti H, °eti C.

66. 1) tate A. 2) °yâ A. 3) see 45[1]. 4) °â ABE. 5) nh EH. 6) vali A. 7) kou B, koua E, koûya A. 8) or suddh'appa-vesâiṃ, suddhappâ° E. 9) barâiṃ H. 10) see[9], °iyâ A. 11) ṇṇ CH.

67. 1) not in C. 2) egayao AH. 3) not in BE. 4) °ai CH. 5) not in EH, °iaṃ B. 6) °iṃti M, °aṃti B.

68. 1) tate A. 2) sum° ABE.

ttheṇaṃ rannâ vaṃdiya[3]-pûiya[4]-sakkâriya-sammâṇiyâ[3] samâṇâ[4] patt'eyaṃ[3] 2 puvva-nnatthesu[5] bhaddâsaṇesu nisîyaṃti[6]. (68.) tae[1] ṇaṃ Siddhatthe khattie Tisalaṃ khattiyâṇiṃ[2] javaṇiy'[2]-aṃtariyaṃ[2] ṭhavei[3], 2 ttâ puppha-phala-paḍipunna-hatthe pareṇaṃ[4] viṇaeṇaṃ[4] te sumiṇa[5]-lakkhaṇa-pâḍhae evaṃ vayâsî: (69.) 'evaṃ khalu Devâṇuppiyâ[1]! ajja Tisalâ khattiyâṇî[1] taṃsi târisagaṃsi[2] *jâva* sutta[3]-jâgarâ[4] ohîramâṇî[5] 2 ime[6] eyârûve[1] orâle[5] coddasa[7] mahâsumiṇe pâsittâ ṇaṃ paḍibuddhâ. (70.) taṃ jahâ: gaya-usabha[1]-*gâhâ*. (71.) taṃ tesiṃ[1] coddasaṇhaṃ[2] mahâsumiṇâṇaṃ, Devâṇuppiyâ[3]! orâlâṇaṃ[4] ke, maṇṇe[5], kallâṇe phala-vitti-visese bhavissai?' tae[6] ṇaṃ te sumiṇa[7]-lakkhaṇa-pâḍhagâ Siddhatthassa khattiyassa[8] eyam[3] aṭṭhaṃ soccâ[8] nisamma haṭṭha-tuṭṭha[9] *jâva* haya-hiyayâ[3] te sumiṇe[7] ogiṇhaṃti[10], 2 ttâ îhaṃ[11] aṇupavisaṃti[12], 2 ttâ aṇṇa*m*aṇṇeṇaṃ[13] saddhiṃ saṃlâviṃti[14], (72.) 2 ttâ tesiṃ sumiṇâṇaṃ laddh'[1]-aṭṭhâ gahiy'[2]-aṭṭhâ pucchiy'[2]-aṭṭhâ viṇicchiy'[2]-aṭṭhâ abhigay'[3]-aṭṭhâ Siddhatthassa ranno[4] purao[5] sumiṇa-satthâiṃ uccâremâṇâ 2 Siddhatthaṃ khattiyaṃ[2] evaṃ vayâsî: (73.) "evaṃ khalu Devâṇuppiyâ[1]! amhaṃ[2] suviṇa[3]-satthe[4] bâyâlîsaṃ sumiṇâ[5], tîsaṃ mahâsumiṇâ, bâvattariṃ[6] savva-sumiṇâ diṭṭhâ; tattha ṇaṃ Devâṇuppiyâ[7]! arahaṃta-mâyaro vâ cakkavaṭṭi-mâyaro vâ arahaṃtaṃsi vâ cakkaharaṃsi vâ 800 gabbhaṃ vakkamamâṇaṃsi[8] eesiṃ[9] tîsâe mahâsumiṇâṇaṃ ime[10] cauddasa mahâsumiṇe pâsittâ ṇaṃ paḍibujjhaṃti; (74.) taṃ jahâ: gaya[1]-*gâhâ*. (75.) vâsudevaṃsi gabbhaṃ vakkamamâṇaṃsi[1] eesiṃ[2] cauddasanhaṃ[3] mahâsumiṇâṇaṃ annayare[4] satta mahâsumiṇe pâsittâ ṇaṃ paḍibujjhaṃti. (76.) baladeva-mâyaro vâ baladevaṃsi gabbhaṃ vakkamamâṇaṃsi eesiṃ[1] coddasaṇhaṃ[2] mahâsumiṇâṇaṃ annayare[3] cattâri mahâsumiṇe pâsittâ ṇaṃ paḍibujjhaṃti. (77.) maṃḍaliya[1]-mâyaro vâ maṃḍaliyaṃsi[1] gabbhaṃ vakkaṃte[2] samâṇe[2] eesiṃ[3]

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68. 3) see 45[1]. 4) not in B, tâhiṃ iṭṭhâhiṃ vaggûhiṃ uvaggahiyâ samâṇâ CH. 5) ṇṇ A, ṇ H. 6) see[3], nisi° C.

69. 1) tate AC. 2) see 45[1]. 3) ṭhâ° CM. 4) °ṇa M. 5) suv° M, (com. sum°).

70. 1) see 45[1]. 2) C adds sayaṇijjaṃsi. 3) not in EH. 4) not in E. 5) u° CHM. 6) iṃ' H. 7) cau BEM.

71. 1) °ha EM, va° M, not in BH.

72. 1) eesiṃ CEHM. 2) cau° BEM, nh H. 3) see 45[1]. 4) u° CHM. 5) nn HM. 6) tate AC. 7) suv° M. 8) su° EM. 9) °tthâ ABH. 10) u° EM. 11) ihiṃ E. 12) pavi° ABE. 13) nn CEHM. 14) °eṃti CH, °aṃti E, saṃcâleṃti M, S *kvacit*.

73. 1) lahiy' A. 2) see 45[1]. 3) ahi° CEMH, S. 4) °â A, ṇṇ CH. 5) purato H.

74. 1) °iâ BE, °ie CH. 2) amhâṇaṃ C. 3) sum° BEM. 4) °âiṃ H. 5) suv° M. 6) bâh° A. 7) °iâ BE. 8) vakkamâṇaṃsi BH. 9) H om. 10) C om.

75. 1) CM add vasaha.

76. 1) bakkamâṇaṃsi H. 2) tesiṃ H. 3) co° C, ṇh E. 4) ṇṇ A.

77. 1) etesiṃ C. 2) cau° BM, nh CM. 3) ṇṇ A.

78. 1) °ia° BE. 2) vakkamamâṇaṃsi CM. 3) etesiṃ H.

cauddasaṇhaṃ[4] mahâsumiṇâṇaṃ annayaraṃ mahâsumiṇaṃ egaṃ[5] pâsittâ ṇaṃ paḍibujjhaṃti. (78.) ime 'yâṇiṃ[1] Devâṇuppiyâ[2]! Tisalâe khattiyâṇîe[2] cauddasa[3] mahâsumiṇâ diṭṭhâ; taṃ orâlâ[4] ṇaṃ Devâṇuppiyâ[2]! Tisalâe khattiyâṇîe[2] sumiṇâ diṭṭhâ *jâva*[5] maṃgalla[6]-kâragâ ṇaṃ, Devâṇuppiyâ[2]! Tisalâe khattiyâṇîe sumiṇâ diṭṭhâ; taṃ jahâ[7]: attha-lâbho, Devâṇuppiyâ[8]! bhoga-lâbho, Devâṇuppiyâ[8]! putta-lâbho, Devâṇuppiyâ[8]! sukkha-lâbho[8] Devâṇuppiyâ[8]! rajja-lâbho, Devâṇuppiyâ[8]! evaṃ khalu, Devâṇuppiyâ[2]! Tisalâ khattiyaṇî[2] navaṇhaṃ[10] mâsâṇaṃ bahu-paḍipuṇṇâṇaṃ[11] addh'-aṭṭhamâṇaṃ râiṃdiyâṇaṃ viikkaṃtâṇaṃ[12] tumhaṃ[13] kula-keuṃ [14]kula-dîvaṃ kula-pavvayaṃ kula-vaḍiṃsagaṃ[15] kula-tilayaṃ[16] kula-kitti-karaṃ[17] [18]kula-diṇayaraṃ kula-âdhâraṃ[19] kula-naṃdi-karaṃ kula-jasa-karaṃ kula-pâyavaṃ kula[20]-vivaddhaṇa-karaṃ sukumâla-pâṇi-pâyaṃ ahîṇa-paḍipunna-paṃc'-iṃdiya[2]-sarîraṃ lakkhaṇa-vaṃjaṇa-guṇoveyaṃ[21] mâṇ'-ummâṇa-ppamâṇa-paḍipunna-sujâya-savv'-aṃga-suṃdar'-aṃgaṃ sasi-somâkâraṃ[22] kaṃtaṃ piya-daṃsaṇaṃ surûvaṃ dârayaṃ payâhiti[23]. (79.) se vi ya[1] ṇaṃ dârae vinnâya[2]-pariṇaya-mitte ummukka-bâla-bhâve jovvaṇagam[3] aṇuppatte sûre vîre vikkaṃte[4] vitthiṇṇa[5]-bala-vâhaṇe câuraṃta-cakkavaṭṭî rajja-vatî[6] râyâ bhavissai, Jiṇe vâ telokka[7]-nâyage[8] dhamma-vara-câuraṃta[9]-cakkavaṭṭî. (80.) taṃ orâlâ[1] ṇaṃ, Devâṇuppiyâ[2]! Tisalâe khattiyâṇîe[2] sumiṇâ diṭṭhâ, *jâva* ârogga[3]-tuṭṭhi-dîhâû[4]-kallâṇa-maṃgalla-kâragâ ṇaṃ[5], Devâṇuppiyâ[6]! Tisalâe khattiyâṇîe[2] sumiṇâ diṭṭhâ." (81.)

tate[1] se[2] Siddhatthe râyâ tesiṃ sumiṇa[3]-lakkhaṇa[4]-pâḍhagâṇaṃ eyam[5] aṭṭhaṃ soccâ[6] nisamma haṭṭha-tuṭṭha[7] *jâva* haya-hiyae[8] karayala *jâva* te sumiṇa[9]-lakkhaṇa-pâḍhage evaṃ vayâsî: (82.) 'evam eyaṃ[1], Devâṇuppiyâ[1]! [2]taham [2]eyaṃ[1] [2]Devâṇuppiyâ[1]! [3]avitaham [3]eyaṃ[1], [3]Devâṇuppiyâ[1]! icchiyam[1] eyaṃ[1], paḍicchiyam[1] eyaṃ, icchiya[1]-paḍicchiyam[1] eyaṃ[1], Devâṇuppiyâ[1]! sacceṇaṃ esam aṭṭhe se, jah' eyaṃ[5] tubbhe vayaha' tti kaṭṭu te sumiṇe sammaṃ paḍi-

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78. 4) co° AE, nh CHM. 5) before mahâ° CEHM.

79. 1) imeâṇaṃ B, ime ya[2] ṇaṃ CEHM, CH add tume. 2) see 45[1]. 3) co° A. 4) u° HM, C adds tume. 5) down to ditthâ not in H. 6) maṃgala A. 7) BEHM om. 8) °iâ E, B om. 9) so° A, B om. 10) nh M. 11) nn BCEM, ṇ H. 12) viti° A, vai° C. 13) tubbhaṃ A. 14) tumhaṃ kuladîvayaṃ C. 15) °yaṃ CEM. 16) °kaṃ A. 17) BEM add kulavittikaraṃ. 18) not in A, °karaṃ H. 19) °lâdh° B, AH after kulajasakaraṃ. 20) H adds saṃtâṇa, M adds taṃtusaṃtâṇa. 21) guṇovaveyaṃ HM see[2]. 22) °gâ° E. 23) °hisi BCEHM.

80. 1) see 45[1]. 2) nn BM. 3) ju° BEH. 4) vii° CHM. 5) vicch° BCEH, nn BCM, M adds vipula. 6) vaî BEHM. 7) telu° BM, tilu° C. 8) nâyae A. 9) not in BCEH.

81. 1) u° HM. 2) see 45[1]. 3) °ru° BCEM. 4) âo CEH, âuya M. 5) M adds tume. 6) °ie H see[4], the rest omitted in H.

82. 1) tae BEM. C adds ṇaṃ. 2) not in BEM. 3) su° HM. 4) all down to pâḍhage in the margin of B by 2d. hd. 5) eam E. 6) su° EM. 7) °ṭṭhe A. 8) hiayâ. EH. 9) suv° M.

83. 1) see 45[1]. 2) not in BCH. 3) not in CH. 4) esa AB. 5) etaṃ A see[1].

cchai[6], 2 ttâ te sumiṇa[7]-lakkhaṇa-pâḍhae viuleṇaṃ asaṇeṇaṃ[8] puppha-vattha-gaṃdha-mallâlaṃkâreṇaṃ sakkâreti[9] sammâṇeti[9], [10]sakkârittâ sammâṇittâ viulaṃ[11] jîviyârihaṃ[1] pîi[12]-dâṇaṃ dalayati[13], 2 ttâ paḍivisajjei[14]. (83.)

tate[1] ṇaṃ se Sitthatthe khattie sîhâsaṇâo abbhuṭṭhei[2], 2 ttâ jeṇ' eva Tisalâ khattiyâṇî[3] javaṇiy'[3]-aṃtariyâ[3], teṇ' eva uvâgacchai[4], 2 ttâ Tisalaṃ khattiyâṇiṃ[3] evaṃ vayâsî: (84.) 'evaṃ khalu, Devâṇuppie[1]! sumiṇa[2]-satthaṃsi bâyâlîsaṃ suviṇâ[3] *jâva* egaṃ mahâsumiṇaṃ[4] pâsittâ ṇaṃ paḍibujjhaṃti. (85.) ime 'yâṇiṃ[1] tume, Devâṇuppie! coddasa[2] mahâsumiṇâ diṭṭhâ; taṃ orâlâ[3] ṇaṃ tume[4] *jâva* Jiṇe vâ[5] telokka[6]-nâyage[7] dhamma-vara-cakkavaṭṭî.' (86.) tate[1] ṇaṃ sâ Tisalâ khattiyâṇî[2] eyam[2] aṭṭhaṃ soccâ[3]nisamma haṭṭha-tuṭṭha[4] *jâva* haya-hiyayâ[2] karayala *jâva* te sumiṇe sammaṃ paḍicchai, (87.) 2 ttâ Siddhattheṇaṃ raṇṇâ abbhaṇuṇṇâyâ[1] samâṇî nâṇâ-maṇi-rayaṇa-bhatti-cittâo bhaddâsaṇâo abbhuṭṭhei, 2 ttâ aturiyam[2] acavalam[2] asaṃbhaṃtâe avilaṃbhiyâe[3] râyahaṃsa-sarisîe gaîe[4] jeṇ' eva sae bhavaṇe, teṇ' eva uvâgacchati[5], 2 ttâ sayaṃ bhavaṇaṃ aṇupaviṭṭhâ. (88.)

jap-pabhiiṃ[1] ca ṇaṃ samaṇe bhagavaṃ[2] Mahâvîre taṃ[3] Nâya[4]-kulaṃ[5] sâharie, tap-pabhiiṃ ca ṇaṃ bahave Vesamaṇa-kuṃḍadhâriṇo tiriya[6]-jaṃbhayâ devâ Sakka-vayaṇeṇaṃ se jâiṃ imâiṃ purâ-porâṇâiṃ mahânihâṇâiṃ bhavaṃti — taṃ jahâ: pahîṇa-samiyâiṃ[6] pahîṇa-seuyâiṃ[7] pahîṇa-gottâgârâiṃ[8] ucchinna[9]-samiyâiṃ[6] ucchinna[9]-seuyâiṃ[7] ucchinna[7]-gottâgârâiṃ[8] gâmâgara-nagara-kheḍa[10]-kabbaḍa-maḍaṃba-doṇamuha-paṭṭaṇ'-âsama-saṃbâhâ[11]-sannivesesu[12] siṃghâḍaesu vâ tiesu vâ caukkesu vâ caccaresu vâ caumuhesu[13] vâ mahâpahesu vâ gâma-ṭṭhâṇesu vâ nagara-ṭṭhâṇesu vâ gâma-niddhamaṇesu vâ nagara-niddhamaṇesu vâ âvaṇesu vâ devakulesu vâ sabhâsu vâ pavâsu vâ ârâmesu vâ ujjâṇesu va [14]vaṇesu va [14]vaṇa-saṃḍesu vâ susâṇa-sunnâgâra[15]-giri-kaṃdara-saṃti[16]-saṃdhi[17]-selovaṭṭhâṇa-bhavaṇa[18]-gihesu[19] vâ saṃnikkhittâiṃ[20] ciṭṭhaṃti — tâiṃ Siddhattha-râya-bhavaṇaṃsi sâharaṃti. (89.)

jaṃ rayaṇiṃ ca ṇaṃ samaṇe bhagavaṃ Mahâvîre Nâya-kulaṃsi sâharie taṃ rayaṇiṃ ca ṇaṃ Nâya-kulaṃ hiraṇṇeṇaṃ vaḍḍhitthâ,

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83. 6) °ati C. 7) suv° M. 8) not in AB. 9) °ei BEM. 10) 2 ttâ ABH. 11) vip° A. 12) pîti A. 13) °ai B. dalai EM, °lati H. 14) °eti AH.

84. 1) tae BEM. 2) °eti AH. 3) see 45[1]. 4) °ati A.

85. 1) °iyâ A, °iâ B. 2) suv° HM. 3) sum° BEM, M adds tîsaṃ mahâsumiṇâ. 4) °ṇe AB.

86. 1) imeâṇaṃ B, ime ya ṇaṃ CEHM. 2) cau BEM. 3) u° CH. 4) adds Devâṇuppie. 5) only in M. 6) telu° BM, tilu° CH, °gga H. 7) °ate A.

87. 1) tae BEM. 2) see 45[1]. 3) su° BEM. 4) ṭṭhâ BEM.

88. 1) ṇṇ A. 2) ṃ ABH, ia° BE. 3) °iâe BE. 4) gatîe A, gaie E. 5) °ai BHM.

89. 1) °bhiî B. 2) bhay° H. 3) H om. 4) ṇṇâya A, râya BH. 5) °aṃsi HM. 6) see 45[1]. 7) seu° C see[6]. 8) gu° BE, °kâr° A. 9) ṇṇ A, °ccha° BE. 10) not in H. 11) °haṇa B, °vâh° C. 12 S *kvacit* this compound before susâṇa°; sannivesa-ghosesu *kvacit*. 13) caumm° HM. 14) not in A. 15) nn A. 16) H om. 17) not in ABCM, *kvacit* S. 18) not in BCE, *kvacit* S. 19) ge° M. 20) ni° H, *kvacit* sannikkhittâiṃ sannihiyâiṃ guttâiṃ S.

suvaṇṇeṇaṃ vaḍḍhittâ, [1]dhaṇeṇaṃ dhanneṇaṃ rajjeṇaṃ raṭṭheṇaṃ vaḍḍhitthâ, baleṇaṃ vâhaṇeṇaṃ koseṇaṃ koṭṭhâgâreṇaṃ pureṇaṃ anteureṇaṃ jaṇavaeṇaṃ jasa-vâeṇaṃ[2] vaḍḍhitthâ, vipula-dhaṇa-kaṇaga-rayaṇa-maṇi-mottiya-saṃkha-sila-ppavâla-ratta-rayaṇa-*m*-âîeṇaṃ saṃta-sâra-sâvaijjeṇaṃ [3]aîva 2 pîi-sakkâra-samudaeṇaṃ abhivaḍḍhitthâ. tate[4] ṇaṃ samaṇassa bhagavao[5] Mahâvîrassa ammâ-piûṇaṃ ayam eyârûve[6] ajjhatthie[7] ciṃtie patthie maṇogae saṃkappe samuppajjitthâ: (90.) 'jap-pabhiiṃ[1] ca ṇaṃ amhaṃ esa dârae kucchiṃsi gabbhattâe vakkaṃte[2], tap-pabhiiṃ[3] ca ṇaṃ amhe hiraṇṇeṇaṃ[4] vaḍḍhâmo, suvanneṇaṃ[5] vaḍḍhâmo[6], [7]dhaṇeṇaṃ dhanneṇaṃ rajjeṇaṃ raṭṭheṇaṃ baleṇaṃ vâhaṇeṇaṃ koseṇaṃ koṭṭhâgâreṇaṃ[8] pureṇaṃ aṃteureṇaṃ jaṇavaeṇaṃ[9] vaḍḍhâmo[6], vipula[10]-dhaṇa-kaṇaga-rayaṇa-maṇi-mottiya[11]-saṃkha-sila-ppavâla-rattarayaṇa-*m*-âieṇaṃ[12] saṃta-sâra-sâvaejjeṇaṃ[13] pîi[14]-sakkâreṇaṃ aîva[15] 2 abhivaḍḍhâmo[16]; taṃ jayâ ṇaṃ amhaṃ esa dârae jâe bhavissai, tayâ ṇaṃ amhe eyassa[17] dâragassa eyâṇurûvaṃ goṇṇaṃ[18] guṇa-nipphannaṃ[19] nâmadhijjaṃ[20] karissâmo Vaddhamâṇu[21] tti.' (91.)

tae[1] ṇaṃ samaṇe bhagavaṃ Mahâvîre mâu[2]-aṇukaṃpaṇ'-aṭṭhâe niccale nipphaṃde nireyaṇe[3] allîṇa[4]-pallîṇa-gutte yâvi[5] hotthâ[6]. tae ṇaṃ tîse Tisalâe khattiyâṇîe[7] ayam eyârûve[7] *jâva* samuppajjitthâ: 'haḍe[8] me se gabbhe, maḍe me se gabbhe, cue me se gabbhe, galie me se gabbhe, esa me gabbhe puvviṃ eyai[9], iyâṇiṃ[10] no eyai[9]' tti kaṭṭu ohaya[11]-maṇa-saṃkappâ ciṃtâ-soga-sâgaraṃ[12] paviṭṭhâ karayala-palhattha-muhî aṭṭa-jjhâṇovagayâ bhûmi-gaya-diṭṭhiyâ[7] jhiyâi[13]. taṃ pi ya[7] Siddhattha-râya[14]-bhavaṇaṃ uvaraya-muiṃga-taṃtî-tala-tâla-nâḍaijja-jaṇam aṇujjaṃ[15] dîṇa-vimaṇaṃ viharai. (92.) tae ṇaṃ[1] samaṇe bhagavaṃ Mahâvîre mâûe eyam[2] eyârûvaṃ[3] ajjhatthiyaṃ[4] patthiyaṃ[5] maṇogayaṃ saṃkappaṃ samuppannaṃ[6] vijâṇittâ[7] ega-deseṇaṃ eyai[8]. (93.) tae ṇaṃ sâ Tisalâ khattiyâṇî[1] [2]taṃ gabbhaṃ eyamâṇaṃ vevamâṇaṃ[3] calamâṇaṃ phaṃdamâṇaṃ jâṇittâ haṭṭha-tuṭṭha[4] *jâva* haya[5]-hiyayâ[1] evaṃ vayâsî: 'no khalu me gabbhe haḍe[6]

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90. the whole passage jaṃ rayaniṃ down to tate omitted in ABE, down to jappabhiiṃ S. 1) CH have only jâva-rayaṇa-m-âîenaṃ. 2) *kvacit* S. 3) M after samu°. 4) tae BEHM. 5) °vaṃ H. 6) câ° BE. 7) ajj° A.

91. 1) iaṃ B. 2) vaya° M. 3) °iyaṃ A. 4) nn B. 5) ṇṇ CHM. 6) H. om. 7) dhaṇeṇaṃ jâva saṃtasâra° M. 8) ku° BE, before koseṇaṃ B. 9) E adds jasavâeṇaṃ. 10) viula CH. 11) mu° BEH, °ia BE. 12) âd° C, âîṇaṃ B. 13) °ijj° BEM. 14) pîti C. 15) atîva C. 16) ahi° AE. 17) see 45[1]. 18) gu° BEHM, nn E. 19) pp C. 20) °ejj° C. 21) °ṇo CM.

92. 1) tate H. 2) mâue A. 3) °ca° E niraṃjaṇe A. 4) ṇe C. 5) âvi AB. 6) hu° BEM. 7) see 45[1]. 8) °dhe A. 9) °ati CH, see[7]. 10) eyâṇi CH, see[7]. 11) u° EM. 12) sây° H. 13) °âti CH, jjh all except A. see[7]. 14) C adds vara. 15) or jaṇa-maṇujjaṃ.

93. 1) B adds se. 2) eam E, ayam ABH, âyam M. 3) see 45[1]. 4) ajj° A, see[3]. 5) not in CH, see[3]. 6) ṇṇ A. 7) viâ° BE, bijâṇiya H. 8) °ati CH, see[3].

94) 1) see 45[1]. 2) down to jâṇittâ not in BEHM. 3) vey° A. 4) ṭṭhâ ABHM. 5) not in H. 6) haḍhe A.

jâva no gali' esa me gabbhe[7], puvviṃ no eyai[8], iyâṇiṃ[9] eyai[8] [10]tti kaṭṭu haṭṭha-tuṭṭha *jâva* haya-hiyayâ evaṃ vâ[5] viharai. tae[11] ṇaṃ samaṇe bhagavaṃ Mahâvîre gabbhatthe im' eyârûvaṃ abhiggahaṃ[5] abhigiṇhai[12]: "no khalu me kappai ammâ-piîhiṃ[13] jîvaṃtehiṃ muṃḍe bhavittâ agâra-vâsâo[14] aṇagâriyaṃ[15] pavvaittae[16]." (94.) tae[1] ṇaṃ sâ Tisalâ khattiyâṇî[2] ṇhâyâ[3] kaya-bali-kammâ kaya-kouya[4]-maṃgala[5]-pâyacchittâ[6] savvâlaṃkâra-vibhûsiyâ nâisîehiṃ[7] nâiuṇhehiṃ nâitittehiṃ nâikaḍuehiṃ nâikasâehiṃ nâiaṃbilehiṃ[8] nâimahurehiṃ nâiniddhehiṃ nâilukkhehiṃ nâiullehiṃ[9] nâisukkehiṃ[9] savva'ttu[10]-bhayamâṇa-suhehiṃ bhoyaṇ'[2]-acchâyaṇa[11]-gaṃdha-mallehiṃ vavagaya-roga[12]-soga[12]-moha-bhaya[13]-parissamâ[14] sâ[15], jaṃ tassa gabbhassa hiyaṃ[2] miyaṃ[2] pacchaṃ gabbha-posaṇaṃ, taṃ dese ya[2] kâle ya[2] âhâram âhâremâṇî vivitta[16]-mauehiṃ sayaṇâsaṇehiṃ pairikka-suhâe maṇâṇukûlâe vihâra-bhûmîe pasattha-dohalâ [17]saṃpunna[18]-dohalâ saṃmâṇiya[2]-dohalâ avimâṇiya[2]-dohalâ vocchinna[19]-dohalâ vivaṇîya[20]-dohalâ suhaṃ suheṇaṃ âsayai[21] sayai[22] ciṭṭhai nisîyai[2] tuyaṭṭai[23], suhaṃ suheṇaṃ taṃ gabbhaṃ parivahai. (95.)

teṇaṃ kâleṇaṃ teṇaṃ samaeṇaṃ samaṇe bhagavaṃ Mahâvîre, je se gimhâṇaṃ paḍhame mâse docce[1] pakkhe citta[2]-suddhe, tassa ṇaṃ citta-suddhassa terasî-divaseṇaṃ navaṇhaṃ[3] mâsâṇaṃ bahupaḍipunnâṇaṃ[4] addh'-aṭṭhamâṇaṃ râiṃdiyâṇaṃ[5] viikkaṃtâṇaṃ [ucca-ṭṭhâṇa-gaesu gahesu[6], paḍhame caṃda-joge, somâsu disâsu vitimirâsu visuddhâsu, jaiesu[7] savva-sauṇesu, payâhiṇâṇukûlaṃsi bhûmi-sappiṃsi[8] mâruyaṃsi[9] pavâyaṃsi[10], nipphanna[11]-meyaṇîyaṃsi[5] kâlaṃsi[12], pamuiya[5]-pakkîliesu[13] savva[14]-jaṇavaesu[15]][16] puvvarattâvaratta-kâla-samayaṃsi hatth'uttarâhiṃ nakkhatteṇaṃ jogam uvâgaeṇaṃ ârogg"[17] âroggaṃ[18] dârayaṃ payâyâ. (96.)

[Jaṃ rayaṇiṃ ca ṇaṃ samaṇe bhagavaṃ Mahâvîre jâe, taṃ rayaṇiṃ ca ṇaṃ bahûhiṃ devehiṃ devîhi ya[1] uvayaṃtehi ya[1] uppayaṃtehi ya[1] ujjoviyâ[2] vi hotthâ.[3]][4] jaṃ rayaṇiṃ ca ṇaṃ samaṇe bhagavaṃ Mahâvîre jâe, taṃ[5] rayaṇiṃ[6] ca ṇaṃ bahûhiṃ devehiṃ[7]

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94. 7) sa me gabbhe not in C, me not in M. 8) °ati CH, see[1]. 9) eyâṇiṃ CH, see[1]. 10) tti — viharai not in ABE. 11) tate H. 12) °ati H. 13) °ûhiṃ CM. 14) agârâo BEHM. 15) °iaṃ BEM. 16) pavvaie AH.

95. 1) tate H. 2) see 45[1]. 3) nh BE. 4) koûya A, kou B, see[2]. 5) CH add jâva. 6) M adds jâva. 7) ṇṇai A, nâya B, nâti always in C. 8) nâiabilaṃbiehiṃ H. 9) after nâimahurehiṃ CH. 10) °ttuga C, °tuu B, °ttugau A. 11) °âa° E. 12) soga-roga AB. 13) C adds parittâsa. 14) paricattâ B, parittâsâ H. 15) EH om. 16) vicitta Mss. vivatta C, comm.: viviktâni. 17) not in B. 18) ṇṇ CM. 19) vu° BEH, ṇṇ A. 20) vava° CEM, see[2]. 21) âsai BM, âyati H. 22) sai M. 23) °ati H, see[2], tuṭṭai C.

96. 1) du° BEM. 2) ce° M. 3) nh H. 4) ṇṇ A. 5) see 45[1]. 6) gi° B. 7) jâ° B, gaî° M. 8) °aṃsi MC. 9) not in C, see[5]. 10) CM om. 11) pp C. 12) not in EH. 13) pakî° B. 14) BEM om. 15) javaṇaesu B. 16) A omits [—]. *bahutra* uccaṭṭhâṇe'tyâdi *na dṛçyate* S. 17) °ggâ CE, see[18]. 18) °ru° BE.

97. 1) a B. 2) °viâ B. 3) hu° B. 4) only in AB. 5) sâ HS. 6) °ṇî HS. 7) °hia E.

devîhi ya[8] uvayaṃtehiṃ[9] uppayaṃtehiṃ[10] (dev'-ujjoe egâloe loe deva-sannivâyâ)[11] uppiṃjalamâṇa[12]-bhûyâ[13] kahakahaga[14]-bhûyâ[15] yâvi[16] hotthâ[17]. (97.) jaṃ rayaṇiṃ ca ṇaṃ samaṇe bhagavaṃ Mahâvîre jâe, taṃ rayaṇiṃ ca ṇaṃ bahave Vesamaṇa-kuṃḍadhârî tiriya[1]-jaṃbhagâ devâ Siddhattha-râya-bhavaṇaṃsi hiraṇṇa[2]-vâsaṃ ca [3]suvaṇṇa[2]-vâsaṃ ca vaira[4]-vâsaṃ ca vattha-vâsaṃ ca âbharaṇa[5]-vâsaṃ ca patta-vâsaṃ ca puppha-vâsaṃ ca [6]phala-vâsaṃ ca bîya[7]-vâsaṃ ca malla-vâsaṃ ca gaṃdha-vâsaṃ ca [8]vaṇṇa[9]-vâsaṃ ca [8]cunna[10]-vâsaṃ ca vasuhâra[11]-vâsaṃ ca vâsiṃsu. ['piy'-aṭṭhayâe piyaṃ niveemo, piyaṃ te bhavau mauḍa-vajjaṃ jahâ mâliyaṃ umoyaṃ matthae dhoyai.'][12] (98.).

tae ṇaṃ se Siddhatthe khattie bhavaṇavai-vâṇa-maṃtara-joisa-vemâṇiehiṃ[2] devehiṃ titthayara-jammaṇa-abhiseya[3]-mahimâe kayâe[4] samâṇîe paccûsa-kâla-samayaṃsi nagara-guttie[5] saddâvei, 2 ttâ evaṃ vayâsî: (99.) 'khippâm eva, bho Devâṇuppiyâ[1]! Kuṃḍapure[2] nagare[3] câraga-sohaṇaṃ kareha[4], 2 ttâ mâṇ'-ummâṇa-vaddhaṇaṃ kareha, 2 ttâ Kuṃḍapuraṃ nagaraṃ[3] s'abbhiṃtara-bâhiriyaṃ[1] âsiya[5]-saṃmajji'[6]-uvaleviyaṃ[7] saṃghâḍaga[8]-tiya[9]-caukka-caccara[10]-caummuha[11]-mahâpaha[12]-pahesu sitta-sui[13]-saṃmaṭṭha-racch'aṃtar'-âvaṇa-vîhiyaṃ[1] maṃcâimaṃca-kaliyaṃ[1] nâṇâviha-râga-bhûsiya-jjhaya[14]-paḍâga-maṃḍiyaṃ[1] lâ'-ulloiya[15]-mahiyaṃ[1] gosîsa-sarasa-ratta-caṃdaṇa-daddara-dinna-paṃc'-aṃgulî[16]-talaṃ uvaciya[17]-vaṃdaṇa[18]-kalasaṃ vaṃdaṇa[18]-ghaḍa[19]-sukaya-toraṇa-paḍiduvâra-desa-bhâgaṃ âsatt'-osatta-vipula-vaṭṭa-vagghâriya[1]-malla-dâma-kalâvaṃ paṃca-vanna[20]-sarasa-surabhi[21]-mukka-puppha-puṃjovayâra-kaliyaṃ[1] kâlâguru-pavara-kuṃdurukka[22]-durukka[23]-ḍajjhaṃta-dhûva-maghamaghaṃta-gaṃdh'-uddhuyâbhirâmaṃ[1] sugaṃdha-vara-gaṃdhiyaṃ[1] gaṃdhavaṭṭi-bhûyaṃ[1] naḍa-naṭṭaga-jalla-malla-muṭṭhiya[1]-velaṃbaga-kahaga-pâḍhaga[24]-lâsaga-ârakkhaga-laṃkha-maṃkha-tûṇailla-tuṃbavîṇiya-aṇega-tâlâyarâṇucariyaṃ[25] kareha ya[26] kâraveha ya[26], karittâ ya kâravittâ ya jûya[1]-sahassaṃ ca musala-sahassaṃ ca ussaveha ussavittâ[27] mama eyam[1] âṇattiyaṃ[1] paccappiṇaha.' (100.) tae ṇaṃ te koḍuṃbiya[1]-

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97. 8) a BCE. 9) ovay° A. 10) °hi M, HMS., add. ya C. a 11) not in ABM, *kvacid drishṭam* S. 12) uppiṃjala-mâlâ *kvacit* S. 13) bhûâ BE. 14) kaha 2, AEH. 15) bhûâ BCE. 16) âvi H, vi BC. 17) hu° BEM.

98. 1) °ia BE. 2) nn BE. 3) down to âbharaṇa not in H. 4) vayara M. 5) âh° H. 6) A om. 7) bîa E, vîa B. 8) inverted in BEM. 9) dhanna *kvacit* S. 10) ṇṇ CH. 11) °râ C. 12) not in the Mss. see notes.

99. 1) tate CH. 2) vâsivimâṇavâsî E. 3) ea BE. 4) °âte A. 5) mu° A.

100. 1) see 45[1]. 2) °ggâme CH. 3) nay° H. 4) °ei B. 5) °ia BEM. 6) °iya A. 7) ova° CH, °littaṃ BM. 8) siṃ° M. 9) tiya BE, tiyaga H. 10) B om. 11) °umu° BCH. 12) mahâ A. 13) suti A. 14) dhaya BH. 15) °oya C. 16) °li CEM. 17) °hiya A, see[1]. 18) caṃ° BCE. 19) ghaṇa *kvacit* S. 20) ṇṇ H. 21) °hi CEHM. 22) °da° BC. 23) °ra° BC. 24) pavage AH, S *kvacit*. pavaga-paḍhaga CE, paṭhaga M. 25) tâlâcar° CHM, see[1]. 26) H om. 27) ûs° AB, °ettâ A.

101. 1) see 45[1].

purisâ Siddhatthenaṃ rannâ evaṃ vuttâ samâṇâ haṭṭha[2]-tuṭṭha[3] *jâva* haya[4]-hiyayâ[1] karayala *jâva* paḍisuṇittâ[2], khippâm eva Kuṃḍapure[6] nagare[7] câraga-sohaṇaṃ *jâva* ussavittâ[8], jeṇ'eva Siddhatthe râyâ, teṇ' eva uvâgacchaṃti, 2 ttâ karayala *jâva* kaṭṭu Siddhatthassa ranno[9] eyam[1] âṇattiyaṃ[1] paccappiṇaṃti: (101.)

tae ṇaṃ[1] Siddhatthe râyâ jeṇ' eva aṭṭaṇa-sâlâ, teṇ' eva uvâgacchai[2], 2 ttâ *jâva* savv'-oroheṇaṃ[3] savva-puppha-gaṃdha-vattha-mallâlaṃkâra-vibhûsâe savva-tuḍiya[4]-sadda-ninâeṇaṃ mahayâ iḍḍhîe mahayâ jûîe[5] mahayâ baleṇaṃ mahayâ vâhaṇeṇaṃ mahayâ samudaeṇaṃ mahayâ[6] tuḍiya[4]-jamaga-samaga[7]-ppavâieṇaṃ saṃkha-paṇava-bheri[8]-jhallari-kharamuhi-huḍukka[9]-muraja[10]-muiṃga[11]-duṃduhi[12]-nigghosanâiya[13]-raveṇaṃ ussukkaṃ[14] ukkaraṃ ukkiṭṭhaṃ[15] adijjaṃ[16] amijjaṃ[16] abhaḍa-ppavesaṃ adaṃḍa-kodaṃḍimaṃ[17] adharimaṃ[18] gaṇiyâ[19]-varanâḍaijja-kaliyaṃ aṇega-tâlâyarâṇucariyaṃ[4] aṇuddhuya[4]-muiṃgaṃ
400 amilâya-malla-dâmaṃ pamuiya[4]-pakkîliya[20]-sa-purajaṇa-jâṇavayaṃ dasa-divasaṃ ṭhii-paḍiyaṃ[21] karei. (102.) tae[1] ṇaṃ se Siddhatthe râyâ dasâhiyâe[2] ṭhii[3]-paḍiyâe[4] vaṭṭamâṇîe saie[5] ya[2] sâhassie ya[2] saya[6]-sâhassie ya[2] jâe ya[2] dâe ya[2] bhâe ya[2] dalamâṇe ya[2] davâvemâṇe ya[2] saie[7] ya[2] sâhassie ya[2] saya-sâhassie ya laṃbhe[8] paḍicchamâṇe ya[2] paḍicchâvemâṇe ya evaṃ[9] viharai[10]. (103.) tae ṇaṃ samaṇassa bhagavao Mahâvîrassa ammâ-piyaro[1] paḍhame divase ṭhii[2]-paḍiyaṃ[3] kareṃti[4], taie divase caṃda-sûra-daṃsaṇiyaṃ[1] kareṃti[5], chaṭṭhe divase dhamma-jâgariyaṃ[1] kareṃti[6], ikkârasame[7] divase viikkaṃte[8], nivvattie[9] asui-jamma[10]-kamma-karaṇe, saṃpatte bârasâha-divase viulaṃ asaṇa[11]-pâṇa[11]-khâima[11]-saimaṃ uvakkhaḍâviṃti[12], 2ttâ mitta-nâi[13]-niyaga[14]-sayaṇa-saṃbaṃdhi-parijaṇaṃ Nâyae ya[1] khattie ya[1] âmaṃtittâ, tao pacchâ ṇhâyâ[15] kaya-bali-kammâ kaya-kouya[16]-maṃgala-pâyacchittâ (suddha-ppâvesâiṃ)[17] maṃgallâiṃ pavarâiṃ vatthâiṃ parihiyâ appa-mah'agghâbharaṇâlaṃkiya[1]-sarîrâ bhoyaṇa-velâe bhoyaṇa-maṃḍavaṃsi suhâsaṇa-vara-gayâ teṇaṃ mitta-nâi[18]-

101. 2) ṭṭhâ AB. 3) ABH om. 4) H om. 5) °ṇeittâ A. 6) °ggâme C. 7) nay° C. 8) ûs° M. 9) ṇṇ A.

102. 1) CHM add se. 2) °ati E. 3) âro° B, ovaro° A. 4) see 45[1]. 5) jûîe C, juie E, jûie H. 6) C adds vara. 7) AM om. 8) °ia B. 9) ha° B. 10) °ru° C, °va AB. 11) mua° B, muya° H. 12) °bhi H. 13) nâd° A, nâdita H. see[4]. 14) ussuṃkaṃ S, ussaṃkaṃ A. 15) °iḍaṃ H. 16) °ejj° A. 17) °iyaṃ A, °iaṃ B, koḍ° H, koḍimaṃ E, see notes. 18) *kvacit* dharimaṃ; or adhâraṇijjaṃ S. 19) *kvacit* agaṇiya S, see[4]. 20) pakî° AB, see[4] p°-pakkîliyâbhirâmaṃ *kvacit* S. 21) vaḍ° HM, see[4].

103. 1) tate CH, ta 500 e A. 2) see 45[1]. 3) ṭhiti H. 4) vaḍ° HM, °âte A, see[2]. 5) saîe C. 6) sâya A. 7) sayae A. 8) lâbhe H. 9) C adds vâ. 10) °ati AC.

104. 1) see 45[1]. 2) ṭhiti H, vaḍ° M, see[1]. 3) °iaṃ BE. 4) °aṃti E, °iṃti B. 5) °iṃti BE. 6) jâgareṃti EM, see[5]. 7) ekk° AM, °rase E. 8) viti° A. 9) °tte AB, °vvi° B. 10) jâya A, jâi B. 11) °aṃ M. 12) °eṃti HC, aṃti B. 13) nâya A. 14) niyaya A, nia B, see[1]. 15) nh BCEH. 16) koûya A, see[1]. 17) down to bhoyaṇa not in AB. 18) nâya A.

niyaga[14]-saṃbaṃdhi-parijaṇeṇaṃ Nâyaehiṃ[19] saddhiṃ taṃ viulaṃ asaṇa-pâṇa-khâima-sâimaṃ âsâemâṇâ visâemâṇâ paribhâemâṇâ[20] paribhuṃjemâṇâ[20] viharaṃti[21]. (104.) jimiya[1]-bhutt'-uttarâgayâ vi ya[1] ṇaṃ samâṇâ âyaṃtâ cokkhâ[2] parama-sui-bhûyâ[1] taṃ mitta-nâi[3]-niyaga[4]-sayaṇa-saṃbaṃdhi-parijaṇaṃ Nâyae ya[1] khattie ya[5] viuleṇaṃ puppha-vattha gaṃdha[6]-mallâlaṃkâreṇaṃ sakkâriṃti[7] sammâṇiṃti[7], sakkârittâ sammâṇittâ tass'[8] eva[9] mitta-nâi-niyaga[10]-sayaṇa-saṃbaṃdhi-parijaṇassa[11] Nâyâṇa ya[12] khattiyâṇa ya purao evaṃ vayâsî: (105.) 'puvviṃ pi ṇaṃ, Devâṇuppiyâ[1]! amhaṃ eyaṃsi[1] dâragaṃsi[2] gabbhaṃ vakkaṃtaṃsi[3] samâṇaṃsi ime[4] eyârûve[1] ajjhatthie[5] ciṃtie[6] patthie[7] *jâva*[8] samuppajjitthâ: jap-pabhiiṃ ca ṇaṃ amhaṃ esa dârae kucchiṃsi[9] gabbhattâe vakkaṃte, [10]tap-pabhiiṃ ca ṇaṃ amhe hiraṇṇeṇaṃ[11] vaḍḍhâmo, suvanneṇaṃ[12] vaḍḍhâmo[13], dhaṇeṇaṃ[14] dhanneṇaṃ *jâva* sâvaijjeṇaṃ[15] pîi[16]-sakkâreṇaṃ aîva[17] 2 abhivaḍḍhâmo, sâmaṃtarâyâṇo[18] vasam âgayâ ya[13]. (106.) taṃ jayâ ṇaṃ amhaṃ esa dârae jâe bhavissaî, tayâ ṇaṃ eyassa[1] dâragassa imaṃ[4] eyâṇurûvaṃ[1] guṇṇam[2] guṇa-nipphannaṃ[3] nâmadhijjaṃ[5] karissâmo[6]: [7]Vaddhamâṇu[8] tti; tâ ajja amhaṃ[9] maṇoraha-saṃpattî jâyâ: taṃ hou ṇaṃ amhaṃ kumâre Vaddhamâṇe nâmeṇaṃ[10].' (107.)

Samaṇe bhagavaṃ Mahâvîre Kâsave[1] gotteṇam[2]. tassa ṇaṃ tao[3] nâmadhijjâ evam âhijjaṃti, taṃ jahâ: ammâ-piu-saṃtie[4] Vaddhamâṇe, sahasaṃmuiyâe[5] Samaṇe, ayale bhaya-bheravâṇaṃ parîsahovasaggâṇaṃ [6]khaṃti-khame paḍimâṇaṃ[7] pâlage[7] dhîmaṃ arai[8]-rai[9]-sahe[10] davie vîriya[5]-saṃpanne devehiṃ se nâmaṃ kayaṃ: Samaṇe Bhagavaṃ[11] Mahâvîre. (108.) samaṇassa[1] bhagavao Mahâvîrassa piyâ[2] Kâsave[3] gotteṇaṃ[4]; tassa ṇaṃ tao[5] nâmadhijjâ evam âhijjaṃti, taṃ jahâ: Siddhatthe 'i vâ, Sijjaṃse 'i vâ, Jasaṃse 'i vâ. samaṇassa ṇaṃ bhagavao Mahâvîrassa mâyâ Vâsiṭṭhâ[6] gotteṇaṃ[4]; tîse[7] tao[5] nâmadhijjâ evam âhijjaṃti, taṃ jahâ: Tisalâ 'i vâ, Videhadinnâ 'i vâ Piyakâriṇî[8] 'i vâ. samaṇassa ṇaṃ bhagavao Mahâvîrassa pittijje Supâse, jeṭṭhe[9] bhâyâ Naṃdivaddhaṇe,

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104. 19) °hi ya H, °hi a E, M adds khattiehiṃ. 20) inverted B 21) AB om.

105. 1) see 45[1]. 2) cu° BE. 3) ṇṇâti A. 4) niaya B, see[1] BE om. sayaṇa. 5) a BEM. 6) AB om. 7) °aṃti CE, °emti HM. 8) tassa CH. 9) CH om. 10) °ya AB, see[1]. 11) pariyaṇassa A. 12) M om.

106. 1) see 45[1]. 2) E adds kucchiṃsi. 3) vakkamamâṇaṃsi B. 4) im' BE. 5) abbh° CH. 6) M om. 7) ABEM om. 8) B om. 9) °aṃsi H. 10) down to pîi° not in B. 11) ṇn E. 12) ṇṇ M. 13) AM om. 14) CH om. 15) °ejj° A. 16) pîî A, pîti C. 17) at° CH, aiva E. 18) râiṇo A, vâyaṇo C.

107. 1) see 45[1]. 2) go° A. 3) pp C, shp M. 4) AB om. 5) °ejj° AC. 6) °ess° A. 7) down to taṃ hou not in A. 8) ṇo° C. 9) °ha B. 10) CH add tae ṇaṃ samaṇassa bhagavao Mahâvîrassa ammâ-piyaro nâmadhijjaṃ[5] kareṃti Vaddhamâṇu[8] tti.

108. 1) °va BCEHM. 2) gu° BECM. 3) tau CHM. 4) °tîe C. 5) see 45[1]. 6) khaṃte A. 7) A om. 8) °ti M. 9) see[7] and [8]. 10) same C. 11) bhay° E.

109. 1) BH add ṇaṃ. 2) see 45[1]. 3) °vî A, va° BCEHM. 4) gu° BCE. 5) taü HM. 6) ṭṭhî A, ṭṭha CEHM. 7) tîe E. 8) pîi° EH, pia B. 9) ji° BE, °ṭṭho M.

bhagiṇî Sudaṃsaṇâ; bhâriyâ[2] Jasoyâ[2], Koḍinnâ[10] gotteṇaṃ[11]. samaṇassa ṇaṃ bhagavao Mahâvîrassa dhûyâ[2] Kâsavî[3] gotteṇaṃ[11]; tîse do nâmadhijjâ[12] evam âhijjaṃti, taṃ jahâ: Aṇojjâ[13] 'i vâ, Piyadaṃsaṇâ[1] 'i vâ. samaṇassa ṇaṃ bhagavao Mahâvîrassa nattuî Kosiyâ[14] gotteṇaṃ[11]; tîse ṇaṃ do nâmadhijjâ evam âhijjaṃti, taṃ jahâ Sesavaî vâ[15], Jasavaî vâ[15]. (109.)

samaṇe bhagavaṃ Mahâvîre dakkhe dakkha[1]-painne[2] paḍirûve âlîṇe[3] bhaddae viṇîe Nâe[4] Nâyaputte Nâya-kula-caṃde videhe Videhadinne Videhaj'acce videha-sûmâle[5] tîsaṃ vâsâiṃ videhaṃsi kaṭṭu ammâpiîhiṃ[6] devatta[7]-gaehiṃ guru-mahattaraehiṃ[8] abbhaṇunnâe[9] samatta[10]-painne[2] puṇar avi loy'[11]-aṃtiehiṃ jîya[12]-kappiehiṃ devehiṃ tâhiṃ iṭṭhâhiṃ[13] kaṃtâhiṃ piyâhiṃ[14] maṇunnâhiṃ maṇâmâhiṃ orâlâhiṃ[15] kallâṇâhiṃ sivâhiṃ dhannâhiṃ maṃgallâhiṃ [16]miya[14]-mahurasassirîyâhiṃ[14] [15]hiyaya[14]-gamaṇijjâhiṃ hiyaya[14]-palhâyaṇijjâhiṃ gaṃbhîrâhiṃ apuṇaruttâhiṃ vaggûhiṃ aṇavarayaṃ abhinaṃdamâṇâ ya abhitthuṇamâṇâ[17] ya evaṃ vayâsî: (110.) 'jaya 2 naṃdâ! jaya 2 bhaddâ! bhaddaṃ te khattiya[1]-vara-vasabhâ[2]! bujjhâhi bhagavaṃ loga-nâhâ, [3]sayala-jagaj-jîva-hiyaṃ pavattehi[4] dhamma-tiṭthaṃ, para[5]-hiya[1]-suha-nisseyasa[1]-karaṃ savvaloe savva-jîvâṇaṃ bhavissai!' tti kaṭṭu jaya-jaya[6]-saddaṃ pauṃjaṃti. (111.)

puvviṃ pi ṇaṃ samaṇassa bhagavao Mahâvîrassa mâṇussâo[1] gihattha-dhammâo aṇuttare âbhoie[2] appaḍivâî[3] nâṇa-daṃsaṇe hotthâ[4]. tae[5] ṇaṃ samaṇe bhagavaṃ Mahâvîre teṇaṃ aṇuttareṇaṃ âhohieṇaṃ[6] nâṇa[7]-daṃsaṇeṇaṃ appaṇo nikkhamaṇa-kâlaṃ âbhoei, 2 ttâ ciccâ hiraṇṇaṃ[8], ciccâ suvannaṃ[9], ciccâ[10] dhaṇaṃ[10], ciccâ[11] dhannaṃ[11], cicca[12] rajjaṃ, ciccâ raṭṭhaṃ, evaṃ balaṃ vâhaṇaṃ kosaṃ koṭṭhâgâraṃ[14] ciccâ, puraṃ ciccâ, aṃteuraṃ ciccâ, jaṇavayaṃ ciccâ[15] dhaṇa-kaṇaga-rayaṇa-maṇi-mottiya[16]-saṃkha-sila-ppavâla-ratta[10]-rayaṇa-*m*-âîyaṃ[17] saṃta-sâra-sâvaejjaṃ[18] vicchaḍḍaittâ viggovaittâ[19] [20]dâṇaṃ dâyârehiṃ paribhâittâ, dâṇaṃ[21] dâiyâṇaṃ[22] paribhâittâ[21], (112.) teṇaṃ[1] kâleṇaṃ[1] teṇaṃ[1] samaeṇaṃ[1] je se hemaṃtâṇaṃ paḍhame

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109. 10) kuṃḍ° A, °ṇâ M. 11) gu° BE. 12) °ejj° A. 13) °ujj° BE. 14) °ia B, °iya CH, Kâsavâ M. 15) ivâ EHM.

110. 1) A om. 2) ṇṇ A. 3) all° CH, al° E. 4) nâyae BC. 5) su° H, so M. 6) piihiṃ E, pitîehiṃ C, pitiehiṃ H. 7) °tte A. 8) 'rehiṃ A, °ragehiṃ B. 9) °ṇâe H, °âte M. 10) samm° AM. 11) lo' E, log BC. 12) jîa BE, jiya HM. 13) jâva vaggûhiṃ M, the rest omitted. 14) see 45[1]. 15) ur° CH. 16) miya-mahura-gaṃbhira-gâhiyâhiṃ *kvacit* S, aṭṭha-saiyâhiṃ *kvacit* S. down to vaggûhiṃ not in ACH. 17) abhithuvvamâṇâ CEHM.

111. 1) see 45[1]. 2) °hâ BCE. 3) ABH om. 4) °ha B. 5) ABEM om. 6) Mss. 2.

112. 1) °ssagâo CEH. 2) not in A, °oei B, °oeî E, âhoîe CM. 3) AB add âhohie, ahohie *kvacit* S, âhoie H. 4) hu° BEM. 5) tate M. 6) âhoîeṇam M. 7) nâṇeṇaṃ A. 8) nn B. 9) ṇṇ ACHM. 10) not in H. 11) not in BCHM, nn E. 12) cejjâ A, not in B. 13) not in B. 14) ku° BEM. 15) EM add viula. 16) mu° ABE, °ia BE. 17) âiaṃ B, âdîyaṃ C, âîeṇaṃ M. 18) °ijj° BE. 19) vigo° BEH, °vittâ EH. 20) down to dâṇaṃ not in BH. 21) AE om. 22) AE om., °iâ° B.

113. 1) H om.

mâse paḍhame pakkhe maggasira-bahule, tassa ṇaṃ maggasira-bahulassa dasamî-pakkheṇaṃ pâîṇa-gâmiṇîe châyâe porisîe[2] abhinivvaṭṭâe[3] pamâṇa-pattâe suvvaeṇaṃ divaseṇaṃ, vijaeṇaṃ muhutteṇaṃ caṃdappabhâe sîyâe[4] sa-deva-maṇuyâsurâe[4] parisâe samaṇugamma-mâṇa - magge saṃkhiya[4] - cakkiya[4] - naṃgaliya[5] - muha - maṃgaliya[4]-vaddhamâṇa[6]-pûsamâṇa-ghaṃṭiya[7]-gaṇehiṃ tâhiṃ[8] iṭṭhâhiṃ kaṃtâhiṃ piyâhiṃ[4] maṇunnâhiṃ maṇâmâhiṃ orâlâhiṃ[9] kallâṇâhiṃ sivâhiṃ dhannâhiṃ maṃgallâhiṃ miya[4]-mahura-sassirîyâhiṃ[4] [hiyaya-palhâyaṇijjâhiṃ aṭṭha-saiyâhiṃ[10] apuṇaruttâhiṃ][11] vaggûhiṃ abhinaṃdamâṇâ abhisaṃthuṇamâṇâ[12] ya[13] evaṃ vayâsî: (113.) 'jaya 2 naṃdâ, jaya 2 bhaddâ[1], bhaddaṃ te[2], [3]abhaggehiṃ nâṇa-daṃsaṇa-carittehiṃ ajiyâiṃ[4] jiṇâhiṃ iṃdiyâiṃ[5], jiyaṃ[4] ca pâlehi samaṇa-dhammaṃ, jiya[4]-viggho[6] vi[7] ya[4] vasâhiṃ[8] taṃ, deva! siddhi-majjhe, nihaṇâhiṃ[9] râga-dosa-malle taveṇaṃ, dhiî-dhaṇiya[10]-baddha-kacche[11] maddâhi aṭṭha-kamma-sattû jhâṇeṇaṃ[12] uttameṇaṃ sukkeṇaṃ, appamatto harâhi ârâhaṇâ-paḍâgaṃ ca, vîra! telukka[13]-raṃga-majjhe pâva ya vitimiram aṇuttaraṃ kevala-vara-nâṇaṃ, gaccha ya mukkhaṃ[14] paraṃ payaṃ[15] jiṇa-varovaiṭṭheṇa[16] maggeṇaṃ[17] akuḍileṇaṃ[18], haṃtâ parîsaha-camuṃ! jaya 2 khattiya[4]-vara-vasabhâ[19]! [21]bahûiṃ[20] [21]divasâiṃ bahûiṃ pakkhâiṃ bahûiṃ mâsâiṃ bahûiṃ uûiṃ bahûiṃ ayaṇâiṃ bahûiṃ[20] saṃvaccharâiṃ abhîe parîsahovasaggâṇaṃ, khaṃti-khame bhaya-bheravâṇaṃ[22], dhamme te avigghaṃ bhavau!' tti kaṭṭu jaya-jaya[23]-saddaṃ pauṃjaṃti. (114.)

tae ṇaṃ samaṇe bhagavaṃ Mahâvîre nayaṇa-mâlâ-sahassehiṃ picchijjamâṇe 2, vayaṇa-mâlâ-sahassehiṃ abhithuvvamâṇe 2, hiyaya[1]-mâlâ-sahassehiṃ unnaṃdijjamâṇe[2] 2, maṇoraha-mâlâ-sahassehiṃ vicchippamâṇe[3] 2, kaṃti[4]-rûva-guṇehiṃ pacchijjamâṇe[5] 2, aṃguli-mâlâ-sahassehiṃ dâijjamâṇe 2, dâhiṇa-hattheṇaṃ bahûṇaṃ nara-nâri-sahassâṇaṃ aṃjali-mâlâ-sahassâiṃ paḍicchamâṇe 2, bhavaṇa-paṃti-sahassâiṃ samaicchamâṇe[6] 2, taṃtî-tala-tâla-tuḍiya[7]-ghaṇa-muiṃga[8]-gîya[7]-vâiya[7]-raveṇaṃ mahureṇa ya maṇahareṇaṃ jaya-sadda-ghosa[9]-mîsieṇaṃ[10] maṃju-maṃjuṇâ ghoseṇa ya paḍibu-

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113. 2) °ra° H, °sâe M. 3) °vvi° AB, °ṭṭhâe A. 4) see 45[1]. 5) la° CH, see[4]. 6) °ṇaga E. 7) khaṃḍiya *kvacit* S. see[4]. 8) tâhiṃ jâva vaggûhiṃ M. 9) u° CH. 10) sayâhiṃ C. 11) ABEM om. sayâhiṃ C. 12) abhithuvvamâṇâ CEM. 13) B om.

114. 1) °dda M. 2) C adds java 2 khattiyavaravasahâ. 3) down to jaya 2 not in A. 4) see 45[1]. 5) °âṇi B, °âhiṃ CH, see[4]. 6) va° B. 7) ci B. 8) vasahâhiṃ B. 9) °âiṃ BH. 10) °ia E. 11) kacche down to kevala not in M. 12) jjh B. 13) telo° C. 14) mo° CH. 15) pad° H. 16) °vadi° CH. 17) °na H. 18) °ṇa E. 19) °hâ HM. 20) bahûhiṃ B always, H the first, E the first and second, C the last time. 21) M om. 22) *kvacit* abhibhaviya gâmakaṃtage. 23) Mss. 2, thus also in 115.

115. 1) hiaya BEM. 2) oṇa° A, uvana° B, uṇa° H, uṇṇa° C, unnaijjamâṇe *kvacit* S. 3) viccha° A, vitthu° B. 4) °ta B. 5) pi° B, patth° A. 6) samati° CEH, tth C. 7) see 45[1]. 8) only in B. 9) ghoseṇaṃ A. 10) A om., °saeṇaṃ B.

jjhamâṇe[11] 2, savv'-iḍḍhîe [12]savva-juîe[13] savva-baleṇaṃ savva-vâhaṇeṇaṃ savva-samudaeṇaṃ savvâyareṇaṃ savva-vibhûîe[14] savva-vibhûsâe [15]savva-saṃbhameṇaṃ [16]savva-saṃgameṇaṃ savva-pagaîehiṃ savva-nâḍaeṇaṃ savva-tâlâyarehiṃ savv'-oroheṇaṃ savva-puppha-mallâlaṃkâra-vibhûsâe savva-tuḍiya[7]-sadda-saṃninâeṇaṃ[17] mahayâ iḍḍhîe mahayâ juîe[13] mahayâ baleṇaṃ mahayâ vâhaṇeṇaṃ mahayâ vara-tuḍiya[7]-jamaga-samaga-ppavâieṇaṃ saṃkha-paṇava[18]-paḍaha-bheri-jhallari-kharamuhi-duṃduhi-nigghosa-nâiya[7]-raveṇaṃ [*jâva* raveṇaṃ][19] Kuṃḍapuraṃ nagaraṃ majjhaṃ majjheṇaṃ niggacchai, 2ttâ jeṇ' eva nâya[20]-saṃḍa-vaṇe ujjâṇe, jeṇ' eva asoga-vara-pâyave, teṇ'eva uvâgacchai, (115.) 2ttâ asoga-vara-pâyavassa ahe sîyaṃ[1] ṭhâvei, 2ttâ sîyâo[1] paccoruhai, 2ttâ sayam eva âbharaṇa-mallâlaṃ-kâraṃ omuyai[2], 2ttâ sayam eva paṃca-muṭṭhiyaṃ[1] loyaṃ[1] karei, 2ttâ chaṭṭheṇaṃ bhatteṇaṃ apâṇaeṇaṃ hatth'uttarâhiṃ nakkhatteṇaṃ jogam uvâgaeṇaṃ egaṃ deva-dûsam âdâya ege abîe muṃḍe bhavittâ agârâo aṇagâriyaṃ pavvaie. (116.) samaṇe bhagavaṃ Mahâvîre saṃvaccharaṃ sâhiya[1]-mâsaṃ *jâva*[2] cîvara-dhârî hotthâ[3]. teṇa paraṃ acele[4] pâṇi-paḍiggahie samaṇe bhagavaṃ Mahâvîre sâiregâiṃ[5] duvâlasa vâsâiṃ niccaṃ vosaṭṭha-kâe ciyatta[1]-dehe, je kei uvasaggâ uppajjaṃti — taṃ jahâ: divvâ vâ mâṇusâ vâ tirikkha-joṇiyâ[1] vâ aṇulomâ vâ paḍilomâ vâ — te uppanne[6] sammaṃ sahai[7] khamai[7] titikkhai[7] ahiyâsei[8]. (117.) tae ṇaṃ samaṇe bhagavaṃ Mahâvîre aṇagâre jâe iriyâ[1]-samie bhâsâ-samie esaṇâ-samie âyâṇa-bhaṃḍa-matta-nikkhevaṇâ-samie uccâra-pâsavaṇa-khela-siṃghâṇa-jalla-pâri-ṭṭhâvaṇiyâ[1]-samie [2]maṇa-samie vaya[3]-samie kâya-samie maṇa-gutte vaya[3]-gutte kâya-gutte gutt'-iṃdie gutta-baṃbhayârî akohe amâṇe amâe alohe[4] saṃte pasaṃte uvasaṃte parinivvuḍe aṇâsave amame akiṃcaṇe chinna-ggaṃthe[5] niruvaleve: kaṃsa-pâî 'va mukka-toe, saṃkho[6] iva niraṃjaṇe, jîve iva appaḍihaya-gaî, gagaṇam iva nirâlaṃbaṇe, vâyur[7] iva[8] appaḍibaddhe sâraya-salilaṃ va suddha-hiyae[9], pukkhara-pattaṃ piva niruvaleve, kummo iva gutt'-iṃdie, khaggi[10]-visâṇaṃ va ega-jâe, vihaga iva vippamukke, bhâruṃḍa[11]-pakkhî 'va appamatte, kuṃjaro iva soḍîre[12], vasabho[13] iva jâya-thâme, sîho iva duddharise[14], maṃdaro iva appakaṃpe, sâgaro iva gaṃbhîre[15], caṃdo iva soma-lese, sûro iva ditta-tee, jacca-kaṇagaṃ[16]

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115. 11) °vujj° A *kvacit* paḍipucchamâṇe S. 12) down to jâva not in H. 13) juie BE. 14) AE om. 15) BC A om. *jâva* the rest is wanting. 16) B om. all down to savva-tuḍiya. 17) ninâ° CE. 18) M om. 19) CEM om. 20) ṇṇ A, ṇ H.

116. 1) see 45[1]. 2) °ati M, amui B, umuia E.

117. 1) see 45[1]. 2) E om. 3) hu° BEM. 4) °lae CEH. 5) sâti° CH. 6) ṇṇ A. 7) °ati C. 8) °siti C, °seî H, °sai M.

118. 1) see 45[1]. 2) E om. 3) vai A. 4) °bhe CM. 5) gaṃthe BH, *kvacit* chinna-sôe S. 6) °e B. 7) vâur E, vâu M. 8) vva M. 9) hiae E. 10) khatti A. 11) °ra° BCEH. 12) soṃḍ° CEHM. 13) °ho BE. 14) °sse CH. 15) sug° A. 16) kaṃcaṇa H.

va jâya-rûve, vasuṃdharâ iva savva-phâsa-visahe, suhuya[17]-huyâsaṇo[18] iva teyasâ[19] jalaṃte. [*imesiṃ payâṇaṃ doṇṇi saṃgahaṇa-gâhâo:*

kaṃse saṃkhe jîve
gagaṇe vâû ya saraya-salile ya |
pukkhara-patte kumme
vihage khagge ya bhâruṃḍe ||
kuṃjara vasabhe sîhe
naga-râyâ ceva sâgaram akhobhe |
caṃde sûre kaṇage
vasuṃdharâ ceva suhuya-huyavahe ||][20]

n'atthi ṇaṃ tassa bhagavaṃtassa katthai paḍibaṃdhe[21]. se ya[22] cauvvihe pannatte[23], taṃ jahâ: davvao, khittao[24], kâlao, bhâvao. davvao[25]: sacittâcitta-mîsaesu[26] davvesu; khittao[27]: gâme vâ nagare vâ araṇṇe[23] vâ khitte[28] vâ khale vâ aṃgaṇe vâ; kâlao[25]: samae vâ âvaliyâe[29] vâ âṇâ-pâṇue vâ thove vâ khaṇe vâ lave vâ pakkhe vâ muhutte vâ [30]ahoratte vâ pakkhe vâ mâse vâ uûe[31] vâ ayaṇe vâ saṃvacchare vâ annayare[32] vâ dîha-kâla-saṃjoe[33]; bhâvao: kohe[34] vâ mâṇe[34] vâ mâyâe vâ lobhe vâ bhae vâ hâse vâ [35]pijje vâ dose vâ [36]kalahe vâ abbhakkhâṇe vâ pesunne vâ para-parivâe vâ arai-raî[37] vâ mâyâ-mose vâ *jâva* micchâ-daṃsaṇa-salle vâ. tassa ṇaṃ bhagavaṃtassa no evaṃ bhavai. (118.)

se ṇaṃ bhagavaṃ vâsâ-vâsa-vajjaṃ aṭṭha gimha-hemaṃtie mâse, gâme ega-râie[1], nagare paṃca-râie[1], vâsî-caṃdaṇa-samâṇa-kappe sama-tiṇa-maṇi-leṭṭhu[2]-kaṃcaṇe sama-dukkha-suhe ihaloga[3]-paraloga[3]-appaḍibaddhe jîviya[4]-maraṇe[5] niravakaṃkhe saṃsâra-pâragâmî kamma-saṃga[6]-nigghâyaṇ'-aṭṭhâe abbhuṭṭhie evaṃ ca ṇaṃ viharai. (119.) tassa ṇaṃ bhagavaṃtassa aṇuttareṇaṃ nâṇeṇaṃ aṇuttareṇaṃ daṃsaṇeṇaṃ aṇuttareṇaṃ carittenaṃ aṇuttareṇaṃ âlaeṇaṃ[1] aṇuttareṇaṃ vihâreṇaṃ [2]aṇuttareṇaṃ[2] vîrieṇaṃ aṇuttareṇaṃ ajjaveṇaṃ aṇuttareṇaṃ maddaveṇaṃ aṇuttareṇaṃ lâghaveṇaṃ aṇuttarâe khaṃtîe[3] aṇuttarâe muttîe[3] [4]aṇuttarâe [4]guttîe[3] aṇuttarâe tuṭṭhîe[3] [5]aṇuttarâe [5]buddhîe[3] aṇuttareṇaṃ sacca-saṃjama-tava-sucariya[6]-sovaciya[7]-phala-parinivvâṇa-maggeṇaṃ appâṇaṃ bhâvemâṇassa duvâlasa saṃvaccharâiṃ viikkaṃtâiṃ terasamassa[8] aṃtarâ vaṭṭamâṇassa, je se gimhâṇaṃ docce[9] mâse cautthe pakkhe vaisâha-suddhe, tassa ṇaṃ vaisâha-suddhassa dasamî-pakkheṇaṃ pâîṇa-

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118. 17) °ua E, °uta A. 18) °uâ° E, °ne C. 19) teasâ E. 20) only in EM, the text is given according to S. *kvacit âdarçeshu dṛçyate.* 21) °dho B, CE add bhavai. 22) a E. 23) ṇṇ A. 24) khe° A. 25) BE add ṇaṃ. 26) °sesu A, °sîesu H. 27) see[24] and [25]. 28) khe° BCH. 29) °lie A, see[1]. 30) B om. 31) uû BM, ûû EH. 32) ṇṇ M. 33) °joge CH, ACH add vâ. 34) °eṇa C. 35) down to *jâva* not in A. 36) the same in H. 37) rai EM.

119. 1) râiyaṃ AM. 2) li° BEH. 3) °ge A. 4) °ia BE. 5) B adds ya. 6) sattu BM.

120. 1) âlaveṇaṃ EM. 2) in CH after bhagavaṃtassa. 3) °ie H. 4) A om. *kvacit* S. 5) only in A. 6) see 45[1]. 7) °ia E, soyavvuiyanivvâṇaphala A. 8) C adds ṇaṃ. 9) du° BCEM.

gâminîe châyâe porisîe abhinivvaṭṭâe[10] pamâṇa-pattâe suvvaeṇaṃ divaseṇaṃ vijaeṇaṃ muhutteṇaṃ Jaṃbhiyagâmassa[6] nagarassa bahiyâ[11] Ujuvâliyâe[12] naî-tîre viyâvattassa[11] ceiyassa[11] a-dûra-sâmaṃte Sâmâgassa gâhâvaissa kaṭṭha-karaṇaṃsi sâla-pâyavassa ahe godohiyâe[11] ukkuḍuya[13]-nisijjâe âyâvaṇâe âyâvemâṇassa 2 chaṭṭheṇaṃ bhatteṇaṃ apâṇaeṇaṃ[14] hatth'uttarâhiṃ nakkhatteṇaṃ jogam uvâgaeṇaṃ jhâṇ'aṃtariyâe vaṭṭamâṇassa aṇaṃte aṇuttare nivvâghâe nirâvaraṇe kasiṇe paḍipunne kevala-vara-nâṇa-daṃsaṇe samuppanne. (120.) tae ṇaṃ samaṇe bhagavaṃ Mahâvîre arahâ[1] jâe[2] jiṇe kevalî savvannû[3] savva-darisî, sa-deva-maṇuyâsurassa[4] logassa[5] pariyâyaṃ[4] jâṇai[6] pâsai[6], savva-loe savva-jîvâṇaṃ âgaiṃ gaiṃ[7] thiiṃ[8] cavaṇaṃ uvavâyaṃ takkaṃ maṇo mâṇasiyaṃ[9] bhuttaṃ kaḍaṃ paḍiseviyaṃ[4] âvî-kammaṃ raho-kammaṃ a-rahâ[10] a-rahassa-bhâgî taṃ taṃ kâlaṃ maṇa-vayaṇa-kâya-joge[11] vaṭṭamâṇâṇaṃ savva-loe savva-jîvâṇaṃ savva-bhâve jâṇamâṇe pâsamâṇe viharai. (121.)

teṇaṃ kâleṇaṃ teṇaṃ samaeṇaṃ samaṇe bhagavaṃ Mahâvîre Aṭṭhiyaggâṃa[1]-nîsâe paḍhamaṃ aṃtarâvâsaṃ vâsâ-vâsaṃ uvâgae, Caṃpaṃ ca Piṭṭhicaṃpaṃ ca nîsâe tao aṃtarâvâse vâsâ-vâsaṃ uvâgae, Vesaliṃ nagariṃ Vâṇiyaggâmaṃ[2] ca nîsâe duvâlasa aṃtarâvâse vâsâ-vâsaṃ uvâgae, Râyagihaṃ nagaraṃ[3] Nâlaṃdaṃ[4] ca bâhiriyaṃ[5] nîsâe coddasa[6] aṃtarâvâse vâsâ-vâsaṃ uvâgae, cha[7] Mahiliyâe[8], do Bhaddiyâe, egaṃ Âlabhiyâe, egaṃ Paṇiyabhûmîe[9], egaṃ Sâvatthîe, egaṃ Pâvâe majjhimâe Hatthipâlassa[10] ranno rajjû-sabhâe apacchimaṃ[11] aṃtarâvâsaṃ[11] vâsa-vâsaṃ uvâgae. (122.) [tattha ṇaṃ je se Pâvâe majjhimâe Hatthipâlassa ranno rajjû-sabhâe apacchime aṃtarâvâse vâsâ-vâsaṃ uvâgae, (123.)] tassa ṇaṃ aṃtarâvâsassa, je se vâsâṇaṃ cautthe mâse sattame pakkhe khattiya[1]-bahule, tassa ṇaṃ kattiya[1]-bahulassa pannarasî[2]-pakkheṇaṃ jâ sâ carimâ[3] rayaṇî, taṃ rayaṇiṃ ca ṇaṃ samaṇe bhagavaṃ Mahâvîre kâla-gae viikkaṃte samujjâe[4] chinna-jâi-jarâ-maraṇa-baṃdhaṇe siddhe buddhe[6] mutte aṃtagaḍe parinivvuḍe savva-dukkha-ppahîṇe[6]; caṃde nâmaṃ se docce[7] saṃvacchare, pîivaddhaṇe[8] mâse, naṃdivaddhaṇe pakkhe, suvvay'aggî[9] nâmaṃ se divase uvasami[10] tti[11] pavuccai[12], devâṇaṃdâ nâmaṃ sâ rayaṇî niriti[13] tti pavuccai[12], [14]acce lave, mutte[15] pâṇû, thove siddhe,

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120. 10) ṭṭh A, °viṭṭh° B. 11) no y in E. 12) °yâ A, see[11]. Ujju° CHM. 13) °aḍ° AH, °uṭṭ° B. 14) pp CEM.

121. 1) arihaṃte E, arihâ *kvacit* S. 2) *kvacit* jâṇae S. 3) ṇṇ A, H adds ṇaṃ. 4) see 120[11]. 5) loy° A. 6) °ati CH. 7) gayaṃ A. 8) ṭhiyaṃ H. 9) °iaṃ BE. 10) arihâ M. 11) joe H.

122. 1) aṭṭhiagâ BE, aṭṭhigg C. 2) °iyagâ° B, °cagâ° E. 3) nay° B. 4) °li°. 5) °iaṃ BE. 6) cau° BEHM. 7) not in BE. 8) Mihiliâe E, not in B. 9) see 120[11]. 10) °vâl° AB, °lagassa A. 11) °e CEH.

123. not in ABCH.

124. 1) see 120[11]. 2) ṇṇ AM. 3) cara° CE. 4) samugghâe com. of M. 5) H om. 6) pa° E. 7) du° BCE. 8) pîi° A. 9) aggivese BM *kvacit* S. 10) °me BCEH, upasama S. 11) itti BCS. 12) °aî BCM. 13) niri B, nirati CM, nira E. 14) down to savvattha not in H. 15) S supto *kvacit* mutte. muhutte CEH.

nâge karaṇe, savvatthasiddhe muhutte, sâiṇâ[16] nakkhatteṇaṃ jogam uvâgaeṇaṃ kâla-gae viikkaṃte *jâva* savva-dukkha-ppahîṇe. (124.) jaṃ rayaṇiṃ ca ṇaṃ samaṇe bhagavaṃ[1] Mahâvîre kâla-gae[2] *jâva* savva-dukkha-ppahîṇe, sâ ṇaṃ[3] rayaṇî bahûhiṃ devehiṃ devîhi ya[4] uvayamâṇehi ya[4] uppayamâṇehi ya[4] ujjoviyâ[5] yâvi[6] hotthâ[7]. (125.) jaṃ rayaṇiṃ ca ṇaṃ samaṇe bhagavaṃ[1] Mahâvîre kâla-gae *jâva* savva-dukkha-ppahîṇe, sâ ṇaṃ rayaṇî bahûhiṃ devehiṃ[2] devîhi ya[3] uvayamâṇehi ya[3] uppayamâṇehi ya[3] uppiṃjalaga[4]-bhûyâ[5] kahakahaga-bhûyâ[6] yâvi[7] hotthâ[8]. (126.) jaṃ rayaṇiṃ ca ṇaṃ samaṇe bhagavaṃ Mahâvîre kâla-gae[1] *jâva* savva-dukkha-ppahîṇe, taṃ rayaṇiṃ ca ṇaṃ jeṭṭhassa[2] Goyamassa[3] Iṃdabhûissa[4] aṇagârassa aṃtevâsissa Nâyae pijja-baṃdhaṇe vocchinne[5] aṇaṃte aṇuttare[6] *jâva* kevala-vara-nâṇa-daṃsaṇe samuppanne. (127.) jaṃ rayaṇiṃ ca ṇaṃ samaṇe bhagavaṃ[1] Mahâvîre[2] *jâva* savva-dukkha-ppahîṇe, taṃ rayaṇiṃ ca ṇaṃ nava Mallaî[3] nava Lecchaî[3] Kâsî-Kosalagâ aṭṭhârasa vi gaṇa-râyâṇo amâvasâe pârâbhoyaṃ[4] posahovavâsaṃ paṭṭhavaiṃsu[5]: 'gae se bhâv'-ujjoe, davv'-ujjoyaṃ karissâmo.' (128.) jaṃ rayaṇiṃ ca ṇaṃ samaṇe 3[1] *jâva* savva-dukkha-ppahîṇe, taṃ rayaṇiṃ ca ṇaṃ khuddâe nâma[2] bhâsa-râsî maha-ggahe do-vâsa-sahassa-ṭṭhiî[3] samaṇassa bhagavao Mahâvîrassa jamma-nakkhattaṃ saṃkaṃte. (129.) [1]jap-pabhiiṃ[2] ca ṇaṃ se khuddâe[3] bhâsa-râsî maha-ggahe do-vâsa-sahassa-ṭṭhiî[4] samaṇassa bhagavao Mahâvîrassa jamma-nakkhattaṃ saṃkaṃte, tap-pabhiiṃ ca ṇaṃ samaṇâṇaṃ niggaṃthâṇaṃ niggaṃthîṇa ya no udie[5] 2 pûyâ[6]-sakkâre pavattai[7]. (130.) jayâ ṇaṃ se[8] khuddâe *jâva* jamma-nakkhattâo viikkaṃte[9] bhavissai, tayâ ṇaṃ niggaṃthâṇaṃ niggaṃthîṇa ya udie[5] pûyâ[6]-sakkâre bhavissai. (131.) jaṃ rayaṇiṃ ca ṇaṃ samaṇe bhagavaṃ Mahâvîre kâla-gae[1] *jâva*[2] savva-dukkha-ppahîṇe, taṃ rayaṇiṃ ca ṇaṃ kuṃthû aṇuddharî nâmaṃ samuppannâ[3]: jâ ṭhiyâ[4] acalamâṇâ chaumatthâṇaṃ niggaṃthâṇaṃ[5] niggaṃthîṇa ya no cakkhu-phâsaṃ havvam âgacchai[6]; jâ aṭṭhiyâ[7] calamâṇâ chaumatthâṇaṃ niggaṃthâṇaṃ[5] niggaṃthîṇa ya cakkhu-phâsaṃ havvam

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124. 16) sât⁰ C.

125. 1) omitted in H, bhay⁰ B. 2) A adds viikkaṃte. 3) not in AC. 4) a E. 5) ⁰iâ E. 6) âvi E, vi AB. 7) hu⁰ BEM.

126. 1) bhay⁰ B. 2) ⁰hi a E. 3) a E. 4) ⁰gamâṇâ M. 5) bhûâ BE. 6) bhûâ E. 7) âvi E. 8) hu⁰ AEM.

127. 1) A om. 2) ji⁰ BE. 3) goa⁰ E. 4) ⁰tissa A, ⁰yassa C. 5) vu⁰ BEM. 6) E adds nivvâghâe, nirâvaraṇe.

128. 1) bhay⁰ B, see². 2) not in ACE, 3 H. 3) ⁰ai E. 4) varâ⁰ A, vârâ⁰ B; ⁰bhoe AE, ⁰bhoaṃ B. 5) ⁰viṃsu EMS.

129. 1) not in ABE; M Bhagavaṃ Mahâvîre. 2) BEM after râsî, nâmaṃ CH. 3) ṭh BCE, ṭṭhâî A.

130 and 131. 1) down to tap⁰ not in B. 2) jaṃ rayaṇiṃ H. 3) A adds nâma. 4) see 129³. 5) uie B. 6) pûâ BEM. 7) ⁰aî CHM, bhavissai A. 8) not in H. 9) vîi⁰ A.

132. 1) not in H. 2) not in CE. 3) ṇṇ C. 4) ṭhiâ BEH. 5) ⁰ṇa ya E. 6) ⁰aṃti BEM. 7) ṭhiyâ BC, ṭhiyâ H, aṭhiâ EM.

âgacchai[6]; (132.) jaṃ pâsittâ bahûhiṃ niggaṃthehiṃ niggaṃthîhi ya[1] bhattâiṃ paccakkhâyâiṃ. se[2] kim âhu bhaṃte: 'ajja-ppabhiiṃ[3] durârâhae[4] saṃjame[5] bhavissai.' (133.)

teṇaṃ kâleṇaṃ teṇaṃ samaeṇaṃ samaṇassa bhagavao Mahâvîrassa Iṃdabhûi[1]-pâmokkhâo[2] coddassa[3] samaṇa-sâhassîo ukkosiyâ[4] samaṇa-saṃpayâ hotthâ[5]. (134.) samaṇassa[1] bhagavao Mahâvîrassa AjjaCaṃdaṇâ-pâmokkhâo[2] chattîsaṃ[3] ajjiyâ[4]-sâhassîo ukkosiyâ[4] ajjiyâ[4]-saṃpayâ hotthâ[5]. (135.) samaṇassa bhagavao Mahâvîrassa Saṃkhasayaga-pâmokkhâṇaṃ[2] samaṇovâsagâṇaṃ egâ saya-sâhassî[6] auṇaṭṭhiṃ[7] ca sahassâ ukkosiyâ[8] samaṇovâsagâṇaṃ[9] saṃpayâ hotthâ[5]. (136.) samaṇassa bhagavao Mahâvîrassa Sulasâ-Revaî[1]-pâmokkhâṇaṃ[2] samaṇovâsiyâṇaṃ[3] tinni saya-sâhassîo aṭṭhârasa sahassâ[4] ukkosiyâ[3] samaṇovâsiyâṇaṃ[3] saṃpayâ hotthâ[5]. (137.) samaṇassa ṇaṃ[1] bhagavao Mahâvîrassa tinni sayâ cauddasapuvvîṇaṃ[2] ajiṇâṇaṃ jiṇa-saṃkâsâṇaṃ savv'-akkhara-sannivâîṇaṃ[3] Jiṇo viva avitahaṃ vâgaramâṇâṇaṃ ukkosiyâ[4] coddasapuvvîṇaṃ[5] saṃpayâ hotthâ[6]. (138.) samaṇassa ṇaṃ[1] bhagavao Mahâvîrassa terasa sayâ ohi-nâṇîṇaṃ aisesa-pattâṇaṃ ukkosiyâ[4]. ohi-nâṇîṇaṃ[7] saṃpayâ hotthâ[6]. (139.) samaṇassa ṇaṃ[1] bhagavao Mahâvîrassa satta sayâ kevala-nâṇîṇaṃ saṃbhinna-vara-nâṇa-daṃsaṇa-dharâṇaṃ ukkosiyâ[4] kevala[8]-nâṇi[9]-saṃpayâ hotthâ[6]. (140.) samaṇassa ṇaṃ[1] bhagavao Mahâvîrassa satta sayâ veuvvîṇaṃ adevâṇaṃ dev'-iḍḍhi[2]-pattâṇaṃ ukkosiyâ[3] veuvvi[4]-saṃpayâ hotthâ[5]. (141.) samaṇassa ṇaṃ[1] bhagavao Mahâvîrassa paṃca sayâ viula-maîṇaṃ[6] aḍḍhâijjesu[7] dîvesu dosu ya[8] samuddesu sannîṇaṃ paṃc'-iṃdiyâṇaṃ[8] pajjattagâṇaṃ[9] maṇogae bhâve jâṇaṃtâṇaṃ[10] ukkosiyâ viula-maîṇaṃ[11] saṃpayâ hotthâ[5]. (142.) samaṇassa ṇaṃ[1] bhagavao Mahâvîrassa cattâri sayâ vâîṇaṃ[2] sadeva-maṇuyâsurâe[3] parisâe vâe[4] aparâjiyâṇaṃ[5] ukkosiyâ[5] vâi-saṃpayâ hotthâ[6]. (143.) samaṇassa bhagavao Mahâvîrassa satta aṃtevâsî[7]-sayâiṃ siddhâiṃ *jâva* savva-dukkha-ppahîṇâiṃ cauddasa ajjiyâ[5]-sayâiṃ siddhâim. (144.)[8] samaṇassa ṇaṃ[1] bhagavao Mahâvîrassa aṭṭha sayâ aṇuttarovavâiyâṇaṃ[2] gai[3]-kallâṇâṇaṃ ṭhii[4]-kallâṇâṇaṃ

133. 1) a E. 2) only in EM. 3) °bhiî A. 4) °hee M after bhavissai. 5) saṃyame M.

134. 1) °bhûî BCM. 2) °mu° BCEH, °âṇaṃ H. 3) cau° BEHM. 4) °iâ BE. 5) °hu° BEM, thus always.

135 and 136. 1) H adds ṇaṃ. 2) °mu° BEH, always. 3) °sa C. 4) °iâ E. 5) see 134[5]. 6) °îu EM. 7) auṇasaṭṭhiṃ B. 8) °iâ BE. 9) °say° B, °siy° H.

137. 1) °ai BE. 2) see 135[2]. 3) °iâ° E. 4) °âo A. 5) see 134[5].

138—140. 1) not in BE. 2) co° A. 3) °eṇaṃ H. 4) °iâ E. 5) see 134[3], puvvi M. 6) see 134[5]. 7) nâṇi B. 8) °li A, H adds vara. 9) nâṇîṇaṃ M.

141 and 142. 1) not in BE. 2) aḍ° CEH. 3) °iâ° E. 4) veuvviyâ C, veuvvia E. 5) see 134[5]. 6) mai° E. 7) °ṭṭâ° BM. 8) a EH. 9) °yâṇaṃ A. 10) jâṇamâṇâṇaṃ BCEM. 11) see[6], maî H.

143 and 144. 1) not in BE. 2) vâd° A. 3) °uâ° EH. 4) vâd° H. 5) see 120[11]. 6) see 134[5]. 7) °ï C. 8) sûtra 144 is wanting in A.

145 and 146. 1) BE om. 2) vâiṇaṃ E, vâîṇaṃ H. 3) °ti C. 4) ṭhiî AM.

[5]âgamesi bhaddâṇaṃ ukkosiyâ[6] aṇuttarọvavâiyâṇaṃ saṃpayâ hotthâ[7]. (145.) samaṇassa ṇaṃ bhagavao Mahâvîrassa duvihâ aṃtagaḍa-bhûmî hotthâ[7]; taṃ jahâ: jug'-aṃtakaḍa[8]-bhûmî ya[9] pariyây'-aṃtakaḍa[8]-bhûmî ya[9]; jâva taccâo purisa-jugâo jug'-aṃtakaḍa[8]-bhûmî[10], cauvâsa-pariyâe[6] aṃtam akâsî. (146.)

teṇaṃ kâleṇaṃ teṇaṃ samaeṇaṃ samaṇe bhagavaṃ Mahâvîre tîsaṃ vâsâiṃ agâra-vâsa-majjhe vasittâ, sâiregâiṃ duvâlasa vâsâiṃ chaumattha-pariyâyaṃ[1] pâuṇittâ, des'-ûṇâiṃ tîsaṃ vâsâiṃ kevali-pariyâyaṃ[1] pâuṇittâ, bâyâlîsaṃ[2] vâsâiṃ sâmanna-pariyâyaṃ[1] pâuṇittâ, bâvattariṃ vâsâiṃ savv'-âuyaṃ[3] pâlaittâ[4], khîṇe veyaṇijj'-âuya[5]-nâma-gotte[6] imîse osappiṇîe[7] dûsama[8]-susamâe[9] samâe bahu-viikkaṃtâe[10] tîhiṃ vâsehiṃ addhanavamehi ya[11] mâsehiṃ sesehiṃ Pâvâe majjhimâe Hatthipâlagassa[12] ranno rajjû[13]-sabhâe ege abîe chaṭṭheṇaṃ bhatteṇaṃ apâṇaeṇaṃ[14] sâiṇâ nakkhatteṇaṃ jogam uvâgaeṇaṃ paccûsa-kâla-samayaṃsi saṃpaliyaṃka[15]-nisanne paṇapannaṃ[16] ajjhayaṇâiṃ pâva-phala-vivâgâiṃ chattîsaṃ ca[17] apuṭṭha-vâgaraṇâiṃ vâgarittâ[18] pahâṇaṃ[19] nâma[20] ajjhayaṇaṃ vibhâvemâṇe 2 kâla-gae viikkaṃte[21] samujjâe[22] chinna-jâi-jarâ-maraṇa-baṃdhaṇe siddhe buddhe mutte aṃtakaḍe[23] parinivvuḍe savva-dukkha-ppahîṇe. (147.) samaṇassa bhagavao Mahâvîrassa *jâva* savva-dukkha-ppahîṇassa nava vâsa-sayâiṃ viikkaṃtâiṃ, dasamassa ya vâsa-sayassa ayaṃ asîime[1] saṃvacchare kâle gacchai. vâyaṇ'-aṃtare puṇa: ayaṃ teṇaue saṃvacchare[2] kâle[3] gacchai iti[4]. (148.)

Teṇaṃ kâleṇaṃ teṇaṃ samaeṇaṃ Pâse arahâ purisâdâṇîe paṃca-visâhe hotthâ[1]; taṃ jahâ: visâhâhiṃ cue[2] caittâ gabbhaṃ vakkaṃte, visâhâhiṃ jâe, visâhâhiṃ muṃḍe bhavittâ agârâo aṇagâriyaṃ pavvaie, visâhâhiṃ aṇaṃte aṇuttare nivvâghâe nirâvaraṇe kasiṇe paḍipunne kevala-vara-nâṇa-daṃsaṇe samuppanne, visâhâhiṃ parinivvue. (149.) teṇaṃ kâleṇaṃ teṇaṃ samaeṇaṃ Pâse[1] arahâ purisâdâṇîe, je se gimhâṇaṃ paḍhame mâse paḍhame pakkhe citta-bahule, tassa ṇaṃ citta[2]-bahulassa cautthî-pakkheṇaṃ pâṇayâo[3] kappâo vîsaṃ-sâgarọvama-ṭṭhiiyâo[4] aṇaṃtaraṃ cayaṃ[5] caittâ[6], ih'eva Jaṃbuddîve dîve Bhârahe vâse Bâṇârasîe[7] nayarîe Âsaseṇassa[8] ranno Vammâe[9] devîe puvvarattâvaratta-kâla-samayaṃsi visâhâhiṃ nakkha-

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145 and 146. 5) down to saṃpayâ not in A. 6) see 120[11]. 7) see 134[5]. 8) °gaḍa CEH. 9) a BE. 10) A adds ya.

147. 1) °iâ° E, °gaṃ CHM. 2) ba° C. 3) °uaṃ CE, °oyaṃ H. 4) pâuṇittâ E. 5) vea° E, °ua BE, °oya CH. 6) gu° BE. 7) uss° M. 8) du° M. 9) sû° BE. 10) viti° A, via° B, viya° C. 11) a E. 12) °pâlassa E, °vâlassa BM. 13) °ū M. 14) pp H. 15) °ia° E. 16) panna° A. 17) not in H. 18) °ettâ CH. 19) pâvayaṇaṃ A. 20) nâm' E. 21) viti° A. 22) °gghâe H. 23) °gaḍe BEM.

148. 1) asîme E. 2) °ra B. 3) not in A. 4) B ii, BM add disai.

149. 1) hu° BEM. 2) cae C.

150. 1) C adds ṇaṃ. 2) ce° A. 3) °âu B, pâṇâu H. 4) ṭṭhit° A, ṭṭhiî° M, ṭṭhiyâo BH, ṭṭhiiâo E. 5) caiṃ M. 6) cayittâ A. 7) Vâ° C. 8) Âssa° H. 9) Vâmâe C.

ttenaṃ jogam uvâgaeṇaṃ âhâra-vakkaṃtîe bhava-vakkaṃtîe sarîra-vakkaṃtîe kucchiṃsi[10] gabbhattâe vakkaṃte. (150.) Pâse ṇaṃ arahâ purisâdâṇîe tin-nâṇovagae[1] yâvi[2] hotthâ[3]; taṃ jahâ: 'caissâmi' tti jâṇai, cayamâṇe na jâṇai[4], 'cue[5] 'mi' tti jâṇai. *teṇaṃ c'eva abhilâveṇaṃ suviṇa-daṃsaṇa-vihâṇeṇaṃ savvaṃ jâva* niyaga[6]-gihaṃ aṇupaviṭṭhâ *jâva* suhaṃ suheṇaṃ taṃ gabbhaṃ parivahai. (151.) teṇaṃ kâleṇaṃ teṇaṃ samaeṇaṃ Pâse arahâ purisâdâṇîe, je se hemaṃtâṇaṃ[1] docce[2] mâse tacce pakkhe posa-bahule, tassa ṇaṃ posa-bahulassa dasamî-pakkheṇaṃ navaṇhaṃ[3] mâsâṇaṃ bahu-paḍipunnâṇaṃ addh'aṭṭhamâṇaṃ[4] râiṃdiyâṇaṃ viikkaṃtâṇaṃ[5] puvvarattâvaratta-kâla-samayaṃsi visâhâhiṃ nakkhatteṇaṃ jogam uvâgaeṇaṃ ârogg"[6] âroggaṃ[6] dârayaṃ payâyâ. (152.)

[jaṃ rayaṇiṃ ca ṇaṃ Pâse arahâ purisâdâṇîe jâe, taṃ rayaṇiṃ ca ṇaṃ bahûhiṃ devehiṃ devîhi a *jâva* uppiṃjalaga-bhûâ kahakahagabhûâ yâvi hutthâ.] (153.) *jammaṇaṃ[1] savvaṃ[1] Pâsâbhilâveṇaṃ bhâṇiyavvaṃ[2] jâva* taṃ hou ṇaṃ kumâre Pâse nâmeṇaṃ[3]. (154.)

Pâse ṇaṃ arahâ purisâdâṇîe dakkhe dakkha[1]-painne paḍirûve[2] allîṇe[3] bhaddae viṇîe tîsaṃ vâsâiṃ agâra-vâsa-majjhe vasittâ puṇar avi log'-aṃtiehiṃ jîya[4]-kappiehiṃ[5] devehiṃ[6] tâhiṃ iṭṭhâhiṃ *jâva* evaṃ vayâsî: (155.) jaya 2 naṃdâ! jaya 2 bhaddâ! bhaddaṃ te[7] *jâva* jaya 2 saddaṃ pauṃjaṃti. (156.) puvviṃ pi ṇaṃ Pâsassa[1] arahao purisâdâṇîyassa[3] mâṇussagâo gihattha-dhammâo aṇuttare âhohie[2], *taṃ c'eva savvaṃ jâva* dâṇaṃ dâiyâṇaṃ[3] paribhâittâ[4], je se hemaṃtâṇaṃ ducce[5] mâse tacce pakkhe posa-bahule, tassa ṇaṃ posa-bahulassa ikkârasî[6]-divaseṇaṃ puvv'aṇha[7]-kâla-samayaṃsi visâlâe siviyâe[3] sa-deva-maṇuyâsurâe[8] parisâe, *taṃ c'eva savvaṃ navaraṃ*, Bâṇârasiṃ nagariṃ[9] majjhaṃ majjheṇaṃ niggacchai, 2 ttâ jeṇ' eva âsama-pae ujjâṇe jeṇ' eva asoga-vara-pâyave, teṇ' eva uvâgacchai, 2 ttâ asoga-vara-pâyavassa ahe sîyaṃ[10] ṭhâvei, 2 ttâ sîyâo[11] paccoruhai, 2 ttâ sayam eva âbharaṇa-mallâlaṃkâraṃ omuyai[12], 2 ttâ sayam eva paṃca-muṭṭhiyaṃ[8] loyaṃ[8] karei, 2 ttâ aṭṭhameṇaṃ bhatteṇaṃ apâṇaeṇaṃ visâhâhiṃ nakkhatteṇaṃ jogam uvâgaeṇaṃ egaṃ deva-dûsam âdâya tihiṃ purisa-saehiṃ saddhiṃ muṃḍe bhavittâ agârâo aṇagâriyaṃ[13] pavvaie. (157.) Pâse ṇaṃ arahâ purisâdâṇîe tesîiṃ[1]

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150. 10) °aṃsi H.

151. 1) ṇṇ AM. 2) âvi EH. 3) hu° BEM. 4) yâṇai B. 5) cuo AC. 6) nia° BE, °gaṃ BCH.

152. 1) gimha-he° A. 2) du° BEEM. 3) nh M. 4) °ṇa ya BE. 5) viti° AC. 6) °ru° BEH, ârogga arogaṃ A.

153. only in M.

154. 1) M: sesaṃ tah'eva navaraṃ. 2) °nia° BE. 3) A adds hou 2.

155 and 156. 1) not in A. 2) padipunnarûve A. 3) alî° E. 4) jîa E, jiya BM. 5) kappehiṃ B. 6) after log° B. 7) BE add jaya 2 khattiyavaravasahâ.

157. 1) M adds ṇaṃ. 2) A adds ṇaṃ, âbhoie E. 3) see 120[11]. 4) °ettâ A. 5) do° C. 6) ekâ° A, ekkâ° C. 7) nh BM. 8) see 45[1]. 9) nay° BE. 10) sîaṃ CE. 11) sîâo CE. 12) umuyai EHM, see[8]. 13) °iaṃ EH.

158. 1) tesîi BM.

râiṃdiyâiṃ[2] niccaṃ vosaṭṭha-kâe ciyatta[3]-dehe, je kei[4] uvasaggâ uppajjaṃti, — taṃ jahâ: divvâ vâ mâṇussâ vâ tirikkha-joṇiyâ[5] vâ aṇulomâ vâ paḍilomâ vâ — te uppanne sammaṃ sahai titikkhai khamai ahiyâsei[3]. (158.) tae[1] ṇaṃ se Pâsé bhagavaṃ[2] aṇagâre jâe iriyâ[3]-samie [4]bhâsâ-samie *jâva* appâṇaṃ bhâvemâṇassa tesîiṃ[5] râiṃdiyâiṃ[6] viikkaṃtâiṃ[7] caurâsîimassa râiṃdiyassa[3] aṃtarâ vaṭṭamâṇassa[8], je se gimhâṇaṃ paḍhame mâse, paḍhame pakkhe citta[9]-bahule, tassa ṇaṃ citta[9]-bahulassa cautthî-pakkheṇaṃ puvv'aṇha[10]-kâla-samayaṃsi dhâyai[11]-pâyavassa ahe chaṭṭheṇaṃ[12] bhatteṇaṃ apâṇaeṇaṃ visâhâhiṃ nakkhatteṇaṃ jogam uvâgaeṇaṃ jhâṇ'aṃtariyâe[3] vaṭṭamâṇassa aṇaṃte aṇuttare[13] nivvâghâe nirâvaraṇe *jâva* kevala-vara-nâṇa-daṃsaṇe samuppanne *jâva* jâṇamâṇe pâsamâṇe viharai. (159.)

Pâsassa ṇaṃ arahao purisâdâṇîyassa[1] aṭṭha gaṇâ aṭṭha gaṇaharâ hotthâ[2], taṃ jahâ:

Subhe ya Ajjaghose ya[1] Vasiṭṭhe Baṃbhayâri ya[1] |
Some Sirihare c'eva Vîrabhadde Jasevi[3] ya[1] || (160.)

Pâsassa ṇaṃ arahao purisâdâṇîyassa[1] Ajjadinna[2]-pâmukkhâo[3] solasa samaṇa-sâhassîo ukkosiyâ[1] samaṇa-saṃpayâ hotthâ[4]. (161.) Pâsassa ṇaṃ arahao purisâdâṇîyassa[1] Pupphacûla-pâmukkhâo[3] aṭṭhattîsaṃ[5] ajjiyâ[1]-sâhassîo ukkosiyâ[1] ajjiyâ[1]-saṃpayâ hotthâ[4]. (162.) Pâsassa[1] ṇ. a. p. Suvvaya[3]-pâmukkhâṇaṃ[2] samaṇovâsagâṇaṃ egâ saya-sâhassî[4] causaṭṭhiṃ[5] ca sahassâ u. samaṇovâsagâṇaṃ s. h. (163.) Pâsassa ṇ. a. p. Suṇaṃdâ-pâmukkhâṇaṃ[2] samaṇovâsiyâṇaṃ[6] tinni saya-sâhassîo satta[7]-vîsaṃ ca sahassâ u. samaṇovâsiyâṇaṃ[8] s. h. (164.) Pâsassa ṇ. a. p. addhuṭṭha-sayâ cauddasapuvvîṇaṃ[9] ajiṇâṇaṃ jiṇa-saṃkâsâṇaṃ savv'-akkhara *jâva* cauddasapuvvîṇaṃ[9] s. h. (165.) Pâsassa ṇ. a. p. cauddasa[1] sayâ ohi-nâṇîṇaṃ, dasa sayâ kevala-nâṇîṇaṃ, ekkârasa[2] sayâ veuvviyâṇaṃ[3], chas-sayâ[4] riu-maîṇaṃ[5], dasa sayâ siddhâ, vîsaṃ ajjiyâ[6]-sayâ siddhâ, addh'aṭṭhama-sayâ viula-maîṇaṃ, chas-sayâ vâîṇaṃ, bârasa sayâ aṇuttarovavâiyâṇaṃ[7]. (166.) Pâsassa ṇ. a. p. duvihâ aṃtagaḍa-bhûmî hotthâ[1], taṃ jahâ: jug'-aṃtakaḍa[2]-bhûmî ya[3] pariyây'[4]-aṃtakaḍa[2]-bhûmî ya[3]; jâva cautthâo purisa-jugâo jug'-aṃtakaḍa[2]-bhûmî, tivâsa-pariyâe[5] aṃtam akâsî. (167.)

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158. 2) °iâiṃ E, °âṇaṃ CH. 3) see 45[1]. 4) keva C, ke M. 5) see 120[11].
159. 1) tate CH. 2) bhay° H. 3) see 120[11]. 4) not in ACHM. 5) tî° B, °ii M. 6) °iâ° CE. 7) viti° AC. 8) °ṇe BH. 9) ce° AC. 10) nh H. 11) dhâiya CE, see[8]. 12) aṭṭhameṇaṃ *kvacit* S. 13) B om.
160. 1) see 120[11]. 2) hu° BEM. 3) °eva C.
161 and 162. 1) see 120[11]. 2) ṇṇ B. 3) °mo° A. 4) hu° BEM. 5) °atî° BM.
163—165. 1) in the following §§ I have adopted, the custom of the Mss. and not written out the always recurring words; for v. r. see 161, 162. 2) °mo° AM. 3) Suṇaṃdâ ACH. 4) °îo BE. 5) °î C. 6) see 120[11]. 7) sattâ BHM. 8) °iyâ M, °iâ° E. 9) co° A.
166. 1) co° AC. 2) ekâ° H, egâ° E, ikk° B. 3) °vvîṇaṃ EM. 4) down to addh° not in A, chasayâ C. 5) °iṇaṃ E. 6) °iâ CE. 7) °vâîṇaṃ CM, vâîṇaṃ E.
167. 1) hu° BEM. 2) gaḍa BE. 3) a BE: 4) pariy' H, pari' E. 5) °iâe E.

teṇaṃ kâleṇaṃ teṇaṃ samaeṇaṃ Pâse a. p. tîsaṃ vâsâiṃ agâra-vâsa-majjhe vasittâ, tesîiṃ râiṃdiyâiṃ caumattha-pariyâyaṃ[1] pâuṇittâ, des'-ûṇâiṃ sattari vâsâiṃ kevali-pariyâyaṃ[1] pâuṇittâ, paḍipunnâiṃ[2] sattari vâsâiṃ sâmanna-pariyâyaṃ pâuṇittâ, ekkaṃ[3] vâsa-sayaṃ savv'-âuyaṃ[4] pâlaittâ[5], khîṇe veyaṇijj'-âuya[4]-nâma-gotte[6] imîse osa-ppiṇîe[7] dûsama-susamâe[8] bahu-viikkaṃtâe[9], je se vâsâṇaṃ paḍhame mâse docce pakkhe[10] sâvaṇa-suddhe, tassa ṇaṃ sâvaṇa-suddhassa aṭṭhamî-pakkheṇaṃ uppiṃ sammeya[1]-sela-siharaṃsi appa-cauttîsaime[11] mâsieṇaṃ bhatteṇaṃ apâṇaeṇaṃ visâhâhiṃ nakkhatteṇaṃ jogam uvâgaeṇaṃ puvv'aṇha[12]-kâla-samayaṃsi vagghâriya[1]-pâṇî kâla-gae[13] *jâva* savva-dukkha-ppahîṇe. (168.) Pâsassa ṇaṃ arahao *jâva* savva-dukkha-ppahîṇassa duvâlasa vâsa-sayâiṃ viikkaṃtâiṃ[8], terasamassa ya[14] [15]vâsa-sayassa ayaṃ tîsaime saṃvacchare[16] kâle gacchai. (169.)

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teṇaṃ kâleṇaṃ teṇaṃ samaeṇaṃ arahâ[1] Ariṭṭhanemî paṃca-citte hotthâ[2], taṃ jahâ: cittâhiṃ cue caittâ gabbhaṃ vakkaṃte[3], *jâva* cittâhiṃ parinivvue. (170.) teṇaṃ kâleṇaṃ teṇaṃ samaeṇaṃ arahâ[1] Ariṭṭhanemî, je se vâsâṇaṃ cautthe mâse sattame pakkhe kattiya[2]-bahule, tassa ṇaṃ kattiya[2]-bahulassa bârasî[3]-pakkheṇaṃ aparâjîyâo[4] mahâvimâṇâo chattîsaṃ[5]-sâgarovama-ṭṭhiiyâo[6] aṇaṃtaraṃ cayaṃ[7] caittâ, ih'eva Jaṃbuddîve dîve Bhârahe vâse Soriyapure[2] nayare[8] Samuddavijayassa ranno bhâriyâe[1] Sivâe[9] devîe puvva-rattâvaratta-kâla-samayaṃsi *jâva* cittâhiṃ gabbhattâe vakkaṃte *savvaṃ tah'eva*[10] *suviṇa*[11]*-daṃsaṇa-daviṇa-saṃharaṇ'-âiyaṃ*[12] *ettha*[13] *bhâṇiyavvaṃ*[14]. (171.) teṇaṃ kâleṇaṃ teṇaṃ samaeṇaṃ arahâ Ariṭṭhanemî, je se vâsâṇaṃ paḍhame mâse docce[1] pakkhe sâvaṇa-suddhe, tassa ṇaṃ sâvaṇa-suddhassa paṃcamî-pakkheṇaṃ navaṇhaṃ[2] mâsâṇaṃ *jâva* cittâhiṃ nakkhatteṇaṃ jogam uvâgaeṇaṃ ârogg'[3] âroggaṃ[4] dârayaṃ[5] payâyâ. *jammaṇaṃ Samuddavijayâbhilâveṇaṃ neyavvaṃ*[6] *jâva* taṃ hou[7] kumâre Ariṭṭhanemî nâmeṇaṃ 2.

arahâ Ariṭṭhanemî dakkhe *jâva* tinni vâsa-sayâiṃ kumâre agâra-vâsa-majjhe vasittâ ṇaṃ puṇar avi log'-aṃtiehiṃ[8] jiya[9]-kappiehiṃ[10] devehiṃ *taṃ ceva savvaṃ bhâṇiyavvaṃ*[11] *jâva* dâṇaṃ dâiyâṇaṃ

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168 and 169. 1) see 120[11]. 2) bahup° M, ṇṇ H. 3) ikk° B, ekaṃ H, egaṃ E. 4) °âo° H, see[1]. 5) pâuṇittâ CH. 6) gu° BE. 7) usa° BCEHM. 8) sû° B. 9) viti° AC. 10) du° BCEM. 11) co° A. 12) nh H; puvvarattâvaratta BEM. S *lekhakadoshân matabhedâd vâ.* 13) E adds viikkaṃte. 14) ṇaṃ BEM, not in CH. 15) not in BCHM. 16) °ra B.

170. 1) arihâ E. 2) hu° BEM. 3) BE add tah'eva ukkhevao com. M. S.

171. 1) arihâ E. 2) see 120[11]. 3) duvâlasî CH. 4) °iâo AE. 5) tittîsaṃ, A, *kvacit* com. M. S. 6) see[1], ṭṭhit° A, ṭṭhiyâo CH. 7) caiṃ M. 8) nag° A. 9) Sivâ CM. 10) CH add navaraṃ. 11) sum° B. 12) âi B, âim EM. 13) i° B, itthaṃ EM. 14) bha° CH, see[2].

172. 1) du° BEM. 2) nh CHM. 3) °ru° BE, °gga AC. 4) °ru° BE, ar° M. 5) A om. 6) nea° EH, neta° M. 7) hoû CHM. 8) loy' AM. 9) see 120[11]. 10) °ie° C. 11) see[9], CH om.

paribhâittâ[12], (172.) je se vâsâṇaṃ paḍhame mâse docce[1] pakkhe sâvaṇa-suddhe, tassa ṇaṃ sâvaṇa-suddhassa chaṭṭhî-pakkheṇaṃ puvv'aṇha[2]-kâla-samayaṃsi uttarakurâe sîyâe[3] sa-deva-maṇuyâsurâe parisâe aṇugammamâṇa-magge *jâva* Bâravaîe[4] nayarîe[5] majjhaṃ majjheṇaṃ niggacchai, 2 ttâ jeṇ'eva revaie[6] ujjâṇe, teṇ' eva uvâgacchai, 2 ttâ asoga-vara-pâyavassa ahe sîyaṃ[3] ṭhâvei, 2 ttâ sîyâo[3] paccoruhai, 2 ttâ sayam eva âbharaṇa-mallâlaṃkâraṃ omuyai[7], 2 ttâ sayam eva paṃca-muṭṭhiyaṃ[3] loyaṃ[3] karei, 2 ttâ chaṭṭheṇaṃ bhatteṇaṃ apâṇaeṇaṃ cittâhiṃ nakkhatteṇaṃ jogam uvâgaeṇaṃ egaṃ deva-dûsam âdâya egeṇaṃ purisa-sahasseṇaṃ saddhiṃ muṃḍe bhavittâ agârâo aṇagâriyaṃ pavvaie. (173.) se[1] arahâ ṇaṃ Ariṭṭhanemî caupannaṃ[2] râiṃdiyâiṃ[3] niccaṃ vosaṭṭha-kâe ciyatta[3]-dehe *taṃ c'eva savvaṃ jâva* paṇapannaimassa[4] râiṃdiyassa[3] aṃtarâ vaṭṭamâṇassa[5], je se vâsâṇaṃ tacce mâse paṃcame pakkhe âsoya[3]-bahule, tassa ṇaṃ âsoya[3]-bahulassa pannarasî[2]-pakkheṇaṃ divasassa pacchime bhâge[6] ujjiṃta-sela-sihare veḍasa[7]-pâyavassa ahe aṭṭhameṇaṃ[8] bhatteṇaṃ apâṇaeṇaṃ[9] cittâhiṃ nakkhatteṇaṃ jogam uvâgaeṇaṃ jhâṇ'aṃtariyâe[3] vaṭṭamâṇassa *jâva*[10] aṇaṃte [11]aṇuttare [12]nivvâghâe *jâva* kevala-nâṇe samuppanne *jâva* savva-loe savva-jîvâṇaṃ bhâve jâṇamâṇe pâsamâṇe viharai. (174.)

arahao ṇaṃ Ariṭṭhanemissa [1]aṭṭhârasa gaṇâ aṭṭhârasa gaṇaharâ hotthâ[2]. (175.) arahao n. A. Varadatta-pâmokkhâo [3]aṭṭhârasa samaṇa-sâhassîo ukkosiyâ[4] samaṇa-saṃpayâ hotthâ[2]. (176.) arahao ṇ. A. AjjaJakkhiṇî-pâmokkhâo[3] cattâlîsaṃ ajjiyâ[4]-sâhassîo u. ajjiyâ-saṃpayâ h. (177.) arahao ṇ. A. Naṃda-pâmokkhâṇaṃ[3] samaṇovâsagâṇaṃ egâ saya-sâhassî auṇattariṃ ca sahassâ u. samaṇovâsaga[5]-saṃpayâ h. (178.) arahao ṇ. A. Mahâsuvvaya-pâmokkhâṇaṃ[3] tinni saya-sâhassio auṇattariṃ ca sahassâ u. samaṇovâsiyâṇaṃ[4] s. h. (179.) arahao ṇ. A. cattâri sayâ cauddasa-puvvîṇaṃ[6] [7]ajiṇâṇaṃ jiṇa-saṃkâsâṇaṃ savv'-akkhara *jâva* s. h. (180.) pannarasa[1] sayâ ohi-nâṇîṇaṃ, pannarasa[1] sayâ veuvviyâṇam[2], dasa sayâ viula-maîṇaṃ[3], aṭṭha sayâ vâîṇaṃ[4], solasa sayâ aṇuttarovavâiyâṇaṃ[5], pannarasa[1] samaṇa-sayâ siddhâ, tîsaṃ ajjiyâ[2]-sayâiṃ siddhâiṃ. arahao ṇaṃ Ariṭṭhanemissa duvihâ aṃtagaḍa[6]-bhûmî hotthâ[7], taṃ jahâ: jug'-aṃtagaḍa[6]-bhûmî ya[8] pariyây'-[2]aṃtakaḍa[9]-bhûmî ya[8]; jâva aṭṭhamâo purisa-jugâo jug'-aṃtakaḍa[9]-bhûmî, duvâlasa-pariyâe aṃtam akâsî. (181.) teṇaṃ kâleṇaṃ teṇaṃ samaeṇaṃ

172. 12) °ettâ A.

173. 1) du° BEM. 2) ṇh AC. 3) see 120[11]. 4) °tîe C. 5) nag° AE. 6) revayae BEM. 7) °ti C, u° EHM, see[8].

174. 1) only in A. 2) ṇṇ A. 3) see 173[3]. 4) ṇṇ A. °magassa CEHM. 5) °ṇe BE 6) bhâe A. 7) vaḍa CH. 8) chaṭṭheṇaṃ CEH *kvacit* S. 9) pp H. 10) not in CH. 11) down to jâṇamâṇe not in H. 12) AB om. all down to jâva savvaloe.

175—180. 1) aṭṭhârasa gaṇaharâ gaṇâ ya A. 2) hu° BEM. 3) °mu° BEH. 4) see 120[11]. 5) °âṇam HM, sâvaga A. 6) co° A. 7) down to s. h. not in CH.

181. 1) ṇṇ A. 2) see 120[11]. 3) °iṇaṃ E. 4) vât° A, see[3]. 5) °vâîṇaṃ H, vâiṇaṃ E. 6) °kaḍa A. 7) hu° BEM. 8) a E, not in C. 9) °gaḍa BE.

arahâ[1] Ariṭṭhanemî tinni vâsa-sayâiṃ kumâra-vâsa-majjhe vasittâ caupannaṃ[2] raiṃdiyâiṃ[3] chaumattha-pariyâyaṃ[4] pâuṇittâ, des'-ûṇaiṃ satta vâsa-sayâiṃ kevali-pariyâyaṃ[4] pâuṇittâ, paḍipunnâiṃ satta vâsa-sayâiṃ sâmanna[5]-pariyâyaṃ[4] pâuṇittâ, egaṃ vâsa-sahassaṃ savv'-âuyaṃ[8] pâlaittâ, khîṇe veyaṇijj'-âuya[6]-nâma-gotte[7] imîse osappiṇîe[8] dûsama-sûsamâe[9] samâe bahu-viikkaṃtâe[10], je se gimhâṇaṃ cautthe mâse aṭṭhame pakkhe âsâḍha-suddhe, tassa ṇaṃ âsâḍha-suddhassa aṭṭhamî-pakkheṇaṃ uppiṃ[11] ujjiṃta-sela-siharaṃsi paṃcahiṃ chattîsehiṃ aṇagâra-saehiṃ saddhiṃ mâsieṇaṃ bhatteṇaṃ apâṇaeṇaṃ[12] cittâ-nakkhatteṇaṃ jogam uvâgaeṇaṃ puvva-rattâva-ratta-kâla-samayaṃsi nesajjie[13] kâla-gae[14] **ṭoo** *jâva* savva-dukkha-ppahîṇe. (182.) arahao ṇaṃ Ariṭṭhanemissa kâla-gayassa *jâva* savva-dukkha-ppahîṇassa caurâsîiṃ vâsa-sahassâiṃ viikkaṃtâiṃ[1], paṃcâsîimassa vâsa-sahassassa[2] nava vâsa-sayâiṃ viikkaṃtâiṃ[1], dasamassa ya vâsa-sayassa ayaṃ asîime saṃvacchare[3] kâle[4] gacchai[5]. (183.)

Namissa ṇaṃ arahao kâla-gayassa *jâva* savva-dukkha-ppahîṇassa paṃca-vâsa-saya-sahassâiṃ caurâsîiṃ ca[1] vâsa-sahassâiṃ viikkaṃtâiṃ[2], nava ya[3] vâsa-sayâiṃ viikkaṃtâiṃ[4], dasamassa ya vâsa-sayassa ayaṃ asîime saṃvacchare[5] kâle[3] gacchai. (184.) Muṇisuvvayassa ṇaṃ arahao kâla-gayassa[6] ekkârasa[7] vâsa-saya-sahassâiṃ caurâsîiṃ ca vâsa-sahassâiṃ nava ya vâsa-sayâiṃ viikkaṃtâiṃ[4], dasamassa ya vâsa-sayassa ayaṃ asîime saṃvacchare[5] kâle gacchai. (185.) Malissa ṇaṃ arahao *jâva* ppahîṇassa pannaṭṭhiṃ[8] vâsa-saya-sahassâiṃ caurâsîiṃ ca vâsa-sahassâiṃ nava ya vâsa[9]-sayâiṃ, d. y. v. s. a. a. s. k. g. (186.) Arassa ṇaṃ arahao *jâva* ppahîṇassa ege vâsa-koḍi-sahasse viikkaṃte[4], sesaṃ jahâ Malissa; taṃ ca eyaṃ[10]: paṃca-saṭṭhiṃ[11] lakkhâ caurâsîiṃ sahassâ viikkaṃtâ[4], taṃmi samae Mahâvîro nivvuo[12]; tao paraṃ nava ya[13] viikkaṃtâ[4] d. y. v. s. a. a. s. k. g. *evaṃ aggao jâva Seyaṃso tâva daṭṭhavvaṃ.* (187.) Kuṃthussa ṇaṃ *jâva* ppahîṇassa ege caubhâga-paliovame[14] viikkaṃte[14] paṃca-saṭṭhiṃ ca saya-sahassâ, sesaṃ jahâ Malissa. (188.) Saṃtissa ṇaṃ arahao *jâva* ppahîṇassa ege caubhâg'[15]-ûṇe paliovame viikkaṃte pannaṭṭhiṃ[16] ca saya[17]-sahassâ[18], sesaṃ jahâ Malissa. (189.) Dhammassa ṇaṃ arahao *jâva* ppahîṇassa tinni sâgarovamâiṃ viikkaṃtâiṃ[4] pannaṭṭhiṃ[8] ca, sesaṃ jahâ Malissa. (190.) Aṇaṃtassa ṇaṃ arahao

182. 1) arihâ BE. 2) ṇṇ A. 3) see 120[11]. 4) °gam C, see[8]. 5) ṇṇ M. 6) see[8], °âua B, âo E. 7) gu° BCE. 8) u° CEH. 9) su° A. 10) viti° A. 11) H om. 12) pp H. 13) nisijjâe C, nisijjie H. 14) gate C.

183. 1) viti° A. 2) sahassa BCH. 3) °ra B. 4) A om. 5) H adds gacchittâ.

184—203. 1) not in H. 2) viti° A not in BCEM. 3) not in A. 4) viti° A. 5) °ra BE. 6) B adds jâva savva°. 7) ikk° BE, ikâ° M, ekâ° H. 8) ṇṇ A. 9) not in AB. 10) see 120[11]. 11) paṃcaṭṭhiṃ C. 12) °ue C, °uu HM. 13) BH add vâsa. 14) paliuvame EHM. 15) °ga BM. 16) ṇṇ A, ṇ CH. 17) ABCH om. 18) sahassaîṃ B, A om.

jâva ppahîṇassa satta sâgarovamâiṃ viikkaṃtâiṃ[4] pannaṭṭhiṃ[8] ca, sesaṃ jahâ Malissa. (191.) Vimalassa ṇaṃ arahao *jâva* ppahîṇassa solasa sâgarovamâiṃ viikkaṃtâiṃ[4] pannaṭṭhiṃ[8] ca, sesaṃ jahâ Malissa. (192.) Vâsupujjassa ṇaṃ arahao *jâva* ppahîṇassa châyâlîsaṃ sâgarovamâiṃ viikkaṃtâiṃ[4] pannaṭṭhiṃ ca, sesaṃ jahâ Malissa. (193.) Sejjaṃsassa[19] arahao *jâva* ppahîṇassa ege sâgarovama-sae viikkaṃte[4] pannaṭṭhiṃ[8] ca, sesaṃ jahâ Malissa. (194.) Sîyalassa[10] ṇaṃ arahao *jâva* ppahîṇassa egâ sâgarovama-koḍî tivâsa-addhanava-mâsâhiya[10]-bâyâlîsa-vâsa-sahassehiṃ ûṇiyâ[10] viikkaṃtâ[4], eyaṃmi[10] samae Vîre[20] nivvue[21], tao vi ya[10] ṇaṃ paraṃ nava-vâsa-sayâiṃ viikkaṃtâiṃ[4] d. y. v. s. a. a. s. k. g. (195.) Suvihissa[22] ṇaṃ arahao Pupphadaṃtassa *jâva* ppahîṇassa dasa sâgarovama-koḍîo viikkaṃtâo[4], sesaṃ jahâ Sîyalassa[10], *taṃ ce'maṃ*[23]: tivâsa-addhanava-mâsâhiya[10]-bâyâlîsa-vâsa-sahassehiṃ ûṇiyâ[10] *icc'âi*. (196.) Caṃdappahassa ṇaṃ arahao *jâva* ppahîṇassa egaṃ sâgarovama-koḍi-sayaṃ viikkaṃtaṃ[4], sesaṃ jahâ Sîyalassa[10]; *taṃ ca imaṃ*: tivâsa-addhanava-mâsâhiya-bâyâlîsa-vâsa-sahassehiṃ ûṇagam *icc'âi*. (197.) Supâsassa ṇaṃ arahao *jâva* ppahîṇassa ege sâgarovama-koḍi-sahassaṃ viikkaṃte[4], sesaṃ jahâ Sîyalassa[10]; *taṃ ca imaṃ*: [24]tivâsa-addhanava-mâsâhiya[10]-bâyâlîsa-sahassehiṃ uṇiyâ viikkaṃtâ *icc'âi*. (198.) Paumappabhassa[25] ṇaṃ arahao *jâva* ppahîṇassa dasa sâgarovama-koḍi-sahassâ viikkaṃtâ[4] tivâsa-addhanava-mâsâhiya-bâyâlîsa-sahassehiṃ *icc'âiyaṃ*, [26]sesaṃ jahâ Sîyalassa[10]. (199.) Sumaissa ṇaṃ arahao *jâva* ppahîṇassa ege sâgarovama-koḍi-saya-sahasse viikkaṃte[4], sesaṃ jahâ Sîyalassa[10] tivâsa-addhanava-mâsâhiya-bâyâlîsa-sahassehiṃ *icc'âiyaṃ*[27]. (200.) Abhinaṃdaṇassa ṇaṃ arahao *jâva* ppahîṇassa dasa sâgarovama-koḍi-saya-sahassâ viikkaṃtâ[4], sesaṃ jahâ Sîyalassa[10]: tivâsa-addhanava-mâsâhiya[10]-bâyâlîsa-sahassehiṃ *icc'âiyaṃ*[27]. (201.) Saṃbhavassa ṇaṃ arahao *jâva* ppahîṇassa vîsaṃ[28] sâgarovama-koḍi-saya-sahassâ viikkaṃtâ[4], sesaṃ jahâ Sîyalassa: tivâsa-addhanava-mâsâhiya-bâyâlîsa-sahassehiṃ *icc'âiyaṃ*. (202.) Ajiyassa[10] ṇaṃ arahao *jâva* ppahîṇassa pannâsaṃ[8] sâgarovama-koḍi-saya-sahassâ viikkaṃtâ[4], sesaṃ jahâ Sîyalassa[10]: tivâsa-addhanava-mâsâhiya[10]-bâyâlîsa-sahassehiṃ *icc'âiyaṃ*[27]. (203.)

Teṇaṃ kâleṇaṃ teṇaṃ samaeṇaṃ Usabhe arahâ Kosalie[1] cau-uttar'âsâḍhe abhîi-paṃcame hotthâ[2]. (204.) taṃ jahâ: uttar'âsâḍhâhiṃ cue caittâ gabbhaṃ vakkaṃte *jâva* abhîiṇâ parinivvue. (205.) teṇaṃ kâleṇaṃ teṇaṃ samaeṇaṃ Usabhe ṇaṃ arahâ Kosalie[1], je se gimhâṇaṃ cautthe mâse sattame pakkhe âsâḍha-bahule, tassa ṇaṃ âsâḍha-bahulassa cautthî-pakkheṇaṃ savvatthasiddhâo mahâvimâṇâo tittîsaṃ[3]-

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184—203. 19) Si° BE, Seassa H. 20) Mahâ° CHM. 21) °uu M. 22) °hassa BC. 23) cimaṃ B, ca imaṃ E, cevaṃ H. 24) abbr. in the Mss. 25) °hassa BCE. 26) H before tivâsa. 27) °iam BE. 28) tîsaṃ BE.

204—206. 1) °ie H. 2) hu° BEM. 3) tett° A, teti° CH.

sâgarovama-ṭṭhiiyâo[4] aṇaṃtaraṃ cayaṃ caittâ ih'eva Jaṃbuddîve dîve Bhârahe vâse Ikkhâga-bhûmîe Nâbhissa kulagarassa Mârudevîe bhâriyâe[5] puvva-rattâvaratta-kâla-samayaṃsi âhâra-vakkaṃtîe[6] *jâva* gabbhattâe vakkaṃte. (206.) Usabhe ṇaṃ[1] arahâ Kosalie tin-nâṇovagae hotthâ[2], taṃ jahâ: 'caissâmi' tti jâṇai *jâva* sumiṇe[3] pâsai, taṃ jahâ: gaya vasaha[4] *gâhâ*, *savvaṃ tah'eva navaraṃ*; [5]*paḍhamaṃ usahaṃ*[6] *muheṇa aiṃtaṃ*[7] *pâsai*, *sesâo gayaṃ*; *Nâbhi*[8]*-kulagarassa sâhai*: *suviṇa-pâḍhagâ n'atthi*, *Nâbhi*[9]*-kulagaro sayam*[10] *eva*[10] *vâgarei*. (207.) teṇaṃ kâleṇaṃ teṇaṃ samaeṇaṃ Usabhe ṇaṃ[1], je se gimhâṇaṃ paḍhame mâse paḍhame pakkhe citta[2]-bahule, tassa ṇaṃ citta[2]-bahulassa aṭṭhamî-pakkheṇaṃ navaṇhaṃ[3] mâsâṇaṃ bahu-paḍipunnâṇaṃ addh'aṭṭhamâṇaṃ râiṃdiyâṇaṃ[4] *jâva* âsâḍhâhiṃ nakkhatteṇaṃ jogam uvâgaeṇaṃ âroggâ[5] âroggaṃ[6] dâragaṃ[7] payâyâ. (208.) *taṃ c'eva*[1] *jâva* devâ devîo ya[2] vasuhâra-vâsaṃ vâsiṃsu; *sesaṃ tah'eva câraga-sohaṇaṃ mâṇ'-ummâṇa-vaddhaṇaṃ ussuṃka*[3]*-m-âiyaṃ*[4] *ṭhii*[5]*-paḍiya*[6] *jûva-vajjaṃ savvaṃ bhâṇiyavvaṃ*[7]. (209.) Usabhe ṇaṃ arahâ Kosalie Kâsava-gutteṇaṃ[1], tassa ṇaṃ paṃca nâmadhejjâ[2] evam âhijjaṃti, taṃ jahâ: Usabhe 'i vâ, paḍhama-râyâ 'i vâ, paḍhama-bhikkhâcare[3] 'i vâ[4], paḍhama-jiṇe 'i vâ, paḍhama-titthayare[5] 'i vâ. (210.) Usabhe ṇaṃ[1] arahâ Kosalie dakkhe dakkha[2]-painne[3] paḍirûve allîṇe[4] bhaddae viṇîe vîsaṃ puvva-saya-sahassâiṃ kumâra-vâsa-majjhe vasai[5], 2 ttâ[6] tevaṭṭhiṃ puvva-saya-sahassâiṃ rajja-vâsa[7]-majjhe vasai[8], tevaṭṭhiṃ puvva-saya-sahassâiṃ rajja-vâsa-majjhe vasamâṇe lehâiyâo[9] gaṇiya[9]-ppahâṇâo sauṇa-ruya[10]-pajjavasâṇâo bâvattariṃ[11] kalâo causaṭṭhiṃ[12] ca[13] mahilâ-guṇe, sippa-sayaṃ ca, kammâṇaṃ[14] tinni vi payâ-hiyâe[9] uvadisai[8], 2 ttâ putta-sayaṃ rajja-sae abhisiṃcai[15], 2 ttâ puṇar avi loy'[9]-aṃtiehiṃ jiya[16]-kappiehiṃ[17] *sesaṃ taṃ c'eva bhâṇiyavvaṃ*[9] *jâva* dâṇaṃ dâiyâṇaṃ paribhâittâ[18], je se gimhâṇaṃ paḍhame mâse paḍhame pakkhe citta[19]-bahule, tassa ṇaṃ citta-bahulassa aṭṭhamî-pakkheṇaṃ divasassa pacchime bhâge sudaṃsaṇâe sibiyâe[20] sa-deva-maṇuyâsurâe[9] parisâe samaṇugammamâṇa-magge *jâva* Viṇîyaṃ[9] râyahâṇiṃ majjhaṃ majjheṇaṃ niggacchai 2 ttâ, jeṇ'eva siddhattha[21]-

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204—206. 4) ṭhitîyao A, ṭṭhiîyâu M, ṭṭhiyâo BCEH, see[5]. 5) see 120[11]. 6) the whole passage in C.

207. 1) not in ABC. 2) hu⁰ BEM. 3) suv⁰ M. 4) u⁰ AC, ⁰bha A. 5) down to sâhai not in A. 6) ⁰bhaṃ C. 7) ayataṃ C. 8) Nâbhissa CH. 9) ⁰bhî AM. 10) A om.

208. 1) ABM om. 2) ce⁰ A. 3) nh CHM. 4) see 120[11]. 5) ⁰ru⁰ BE. 6) 'ro⁰ H, see[5]. 7) ⁰yaṃ BE.

209. 1) M adds savvaṃ. 2) a BE. 3) ussa⁰ H, ⁰ukka BE. 4) âiaṃ BE. 5) ṭhiya CH. 6) va⁰ BM, ⁰ia E, not in CH. 7) ⁰ia⁰ E.

210. 1) ⁰ve-A, go⁰ H. 2) ⁰ijjâ BEM. 3) ⁰yare BEM. 4) tivâ C. 5) titthaṃkare CHM.

211. 1) AHM om. 2) not in A. 3) ṇṇ A. 4) alî⁰ E. 5) ⁰ati CH, vasittâ M. 6) not in AHM. 7) mahârâya H. 8) ⁰ati CH. 9) see 120[11]. 10) rûva AE. 11) E adds ca. 12) cova⁰ A, cauv⁰ E, ⁰ṭṭhi HM. 13) not in CHM. 14) kâm⁰ A, kammaṃ H. 15) ⁰ati ACH. 16) jia E. 17) CEM add devehiṃ tâhiṃ iṭṭhâhiṃ jâva vaggûhiṃ. 18) ⁰ettâ A. 19) ce⁰ A. 20) see[9], siv⁰ H. 21) ⁰tthe E.

vaṇe ujjâṇe, jeṇ'eva asoga-vara-pâyave, teṇ'eva uvâgacchai, 2ttâ asoga-vara-pâyavassa[22] *jâva* sayam eva cau-muṭṭhiyaṃ[9] loyaṃ[9] karei, 2ttâ chaṭṭheṇaṃ bhatteṇaṃ apâṇaeṇaṃ[23] âsâḍhâhiṃ nakkhatteṇaṃ jogam uvâgaeṇaṃ uggâṇaṃ bhogâṇaṃ râinnâṇam ca[24] khattiyâṇaṃ[9] ca[25] cauhiṃ sahassehiṃ saddhiṃ egaṃ deva-dûsam âdâya muṃḍe bhavittâ agârâo aṇagâriyaṃ pavvaie. (211.) Usabhe ṇaṃ arahâ Kosalie egaṃ vâsa-sahassaṃ niccaṃ vosaṭṭha-kâe ciyatta[1] *jâva* appâṇaṃ bhâvemâṇassa ekkaṃ[2] vâsa-sahassaṃ viikkaṃtaṃ. tao ṇaṃ, je se hemaṃtâṇaṃ cautthe mâse sattame pakkhe phagguṇa-bahule, tassa ṇaṃ phagguṇa-bahulassa egârasî[3]-pakkheṇaṃ puvv'-aṇha[4]-kâla-samayaṃsi Purimatâlassa nagarassa bahiyâ[1] sagaḍamuhaṃsi ujjâṇaṃsi niggoha[5]-vara-pâyavassa ahe aṭṭhameṇaṃ bhatteṇaṃ apâṇaeṇaṃ[6] âsâḍhâhiṃ nakkhatteṇaṃ jogam uvâgaeṇaṃ jhâṇ'-aṃtariyâe vaṭṭamâṇassa aṇaṃte aṇuttare[7] *jâva* jâṇamâṇe pâsamâṇe viharai[8]. (212.)

Usabhassa ṇaṃ arahao Kosaliyassa[1] caurâsîi[2] gaṇâ caurâsîi[3] gaṇaharâ ya[4] hotthâ[5]. (213.) Usabhassa ṇaṃ arahao Kosaliyassa[1] Usabhaseṇa-pâmokkhâo[6] caurâsîi[7] samaṇa-sâhassîo ukkosiyâ[1] samaṇa-saṃpayâ hotthâ[5]. (214.) Usabhassa ṇ. a. K. Baṃbhi-suṃdarî[8]-pâmokkhâṇaṃ[6] ajjiyâṇaṃ[9] tinni saya-sâhassîo u. ajjiyâ[1]-s. h. (215.) Usabhassa ṇaṃ[10] Sejjaṃsa[11]-pâmokkhâṇaṃ[6] samaṇo-vâsayâṇaṃ[12] tinni saya-sâhassîo paṃca sahassâ u. samaṇovâsaga[13]-s. h. (216.) Usabhassa ṇaṃ[10] Subhaddâ-pâmokkhâṇaṃ[14] samaṇovâ-siyâṇaṃ[15] [16]paṃca saya-sâhassîo caupannaṃ ca sahassâ u. samaṇovâ-siyâṇaṃ[17] s. h. (217.) Usabhassa ṇaṃ[10] cattâri sahassâ satta sayâ pannâsâ cauddasapuvvîṇaṃ[18] ajiṇâṇaṃ Jiṇa-saṃkâsâṇaṃ[19] u. cauddasapuvvî[18]-s. h. (218.) Usabhassa ṇaṃ nava sahassâ ohi-nâṇîṇaṃ u. s. h. (219.) Usabhassa ṇaṃ[10] vîsa sahassâ kevala-nâṇîṇaṃ u. s. h. (220.) Usabhassa ṇaṃ vîsa sahassâ chac-ca sayâ veuvviyâṇaṃ[20] u. s. h. (221.) Usabhassa ṇaṃ bârasa sahassâ chac-ca sayâ pannâsâ[21] viula-maîṇaṃ aḍḍhâijjesu [22]dîva-samuddesu sannîṇaṃ[23] paṃc'-iṃdiyâṇaṃ[24] pajjattagâṇaṃ maṇogae bhâve jâṇamâṇâṇaṃ u. s. h. (222.) Usabhassa ṇaṃ bârasa sahassâ chac-ca sayâ pannâsâ[23] vâîṇaṃ[25] u. s. h. (223.) Usabhassa ṇaṃ vîsaṃ aṃtevâsi-sahassâ siddhâ, cattâlîsaṃ ajjiyâ[1]-sâhassîo siddhâo. (224.)[26] Usabhassa ṇaṃ bâvîsa sahassâ nava sayâ aṇuttarovavâiyâṇaṃ[25]

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211. 22) ahe M adds. 23) pp H. 24) not in BCE. 25) BM om.

212. 1) see 120[11]. 2) i° B, egaṃ E. 3) ekâ° H, ekkâ° CM. 4) nh BCHM. 5) na° BM. 6) pp H. 7) not in BCEH. 8) °ati AC.

212—225. 1) see 120[11]. 2) °sîiṃ A, sî C. 3) °sîti C, not in A. 4) not in BCH. 5) hu° BEM. 6) °mu° BEHM. 7) °sîî A, °sîiṃ H, °sîu M. 8) °bhi° BM. 9) not in AB, see[1]. 10) E adds arahao, 3 M. 11) Si° BEM. 12) °gâṇaṃ BCM. 13) °gâṇaṃ M, °yâṇaṃ C; sâvaga A. 14) °mu° BEH. 15) see[1], °gâṇaṃ M. 16) down to u. not in A. 17) see[15], °iyâ A. 18) co° AC. 19) M adds jâva. 20) viu° C, veuvviṇaṃ E. 21) paṇâsâ A. 22) dîvesu dosu ya samuddesa HM, dîvesu do° C, down to 222 not in C. 23) ṇṇ A. 24) see[1], °iyâ B, down to 222 not in B. 25) °vâîṇaṃ E. 26) sûtra 224 not in A.

gai[27]-kallâṇâṇaṃ[28] u. s. h. (225.) Usabhassa ṇaṃ arahao Kosaliyassa[1] duvihâ aṃtagaḍa[2]-bhûmî hotthâ[3], taṃ jahâ: jug'-aṃtakaḍa[4]-bhûmî ya[5] pariyây'[1]-aṃtakaḍa[4]-bhûmî ya[6]; jâva asaṃkhijjâo[7] purisa-jugâo jug'-aṃtakaḍa[8]-bhûmî, aṃto[9]-muhutta-pariyâe[10] aṃtam akâsî. (226.) teṇaṃ kâleṇaṃ teṇaṃ samaeṇaṃ Usabhe arahâ Kosalie vîsaṃ[1] puvva-saya[2]-sahassâiṃ kumâra-vâsa-majjhe vasittâ ṇaṃ, tevaṭṭhiṃ puvva-saya-sahassâiṃ[3] rajja[4]-vâsa-majjhe vasittâ ṇaṃ, tesîiṃ[5] puvva-saya-sahassâiṃ agâra-vâsa-majjhe vasittâ ṇaṃ, egaṃ vâsa-sahassaṃ chaumattha-pariyâyaṃ[5] pâuṇittâ, egaṃ puvva-saya-sahassaṃ vâsa-sâhass'-ûṇaṃ kevali-pariyâyaṃ[6] pâuṇittâ, paḍipunnaṃ[7] puvva-saya-sahassaṃ sâmanna-pariyâyaṃ[8] pâuṇittâ, caurâsîiṃ[5] puvva-saya-sahassâiṃ savv'-âuyaṃ[9] pâlaittâ, khîṇe veyaṇijj'[9]-âuya[9]-nâma-gotte[10] imîse osappiṇîe[11] susama-dusamâe samâe viikkaṃtâe[12] tîhiṃ vâsehiṃ addhanavamehi ya[9] mâsehiṃ sesehiṃ, je se hemaṃtâṇaṃ tacce mâse paṃcame pakkhe mâha-bahule, tassa ṇaṃ mâha-bahulassa (१००) terasî-pakkheṇaṃ uppiṃ aṭṭhâvaya-sela-siharaṃsi dasahiṃ aṇagâra-sahassehiṃ saddhiṃ cauddasameṇaṃ[13] bhatteṇaṃ apâṇaeṇaṃ[14] abhîiṇâ nakkhatteṇaṃ jogam uvâgaeṇaṃ puvv'aṇha[15]-kâla-samayaṃsi saṃpaliyaṃka[9]-nisanne kâla-gae viikkaṃte[12] *jâvâ* savva-dukkha-ppahîṇe. (227.) Usabhassa ṇaṃ[1] kâla-gayassa *jâva* savva-dukkha-ppahîṇassa tinni vâsâ addhanava[2] mâsâ viikkaṃtâ, tao vi paraṃ egâ ya[3] sâgarovama-koḍâkoḍî tivâsa-addhanava-mâsâhiya[4]-bâyâlîsâe vâsa-sahassehiṃ ûṇiyâ viikkaṃtâ[5]. eyaṃmi samae samaṇe bhagavaṃ[6] Mahâvîre parinivvue[7], tao vi paraṃ nava vâsa-sayâ viikkaṃtâ[5], dasamassa ya vâsa-sayassa ayaṃ asîime saṃvacchare[8] kâle gacchai. (228.)

212—225. 27) gati A. 28) add CH jâva âgamesu bhaddâṇaṃ.

226. 1) see 120[11]. 2) °kaḍa A, not in B. 3) hu° BEM. 4) °gaḍa BE. 5) not in C, see[6]. 6) a BE. 7) °kha° A. 8) °gaḍa BCE. 9) aṃta B. 10) °iâe AE.

227. 1) °sa C. 2) not in C. 3) °ssâ C. 4) mahârâya CH. 5) °sîi BE. 6) see °iâ° E, °âiṃ H, °gaṃ M. 7) saṃpunnaṃ HM, A adds egaṃ. 8) see[5], °gaṃ C. 9) see 120[11]. 10) gu° BE. 11) u° EHM. 12) viti° A. 13) co° AM. 14) pp HM. 15) ṇh CH.

228. 1) CEH add a. K. 2) °vamâya A, vamâsâ B. 3) not in B. 4) see 120[11]. 5) viti° A. 6) bhay° B. 7) °ḍe CH. 8) °ra BE.

Sthavirâvalî.

Teṇaṃ kâleṇaṃ teṇaṃ samaeṇaṃ samaṇassa bhagavao Mahâvîrassa nava gaṇâ ikkârasa[1] gaṇaharâ hotthâ[2]. 'se keṇ' aṭṭheṇaṃ bhaṃte[3] evaṃ vuccai[4]: samaṇassa bhagavao Mahâvîrassa nava gaṇâ ikkârasa gaṇaharâ hotthâ[3]?' "samaṇassa bhagavao Mahâvîrassa jeṭṭhe[5] Iṃdabhûî aṇagâre Goyama-gotteṇaṃ[6] paṃca samaṇa-sayâiṃ vâei; majjhimae Aggibhûî aṇagâre Goyama-gotteṇaṃ[6] paṃca samaṇa-sayâiṃ vâei; kaṇîyase aṇagâre Vâubhûî nâmeṇaṃ Goyama-gotteṇaṃ[5] paṃca samaṇa-sayâiṃ vâei; there ajja-Viyatte[7] Bhâraddâe gotteṇaṃ[6] paṃca samaṇa-sayâiṃ vâei; there ajja-Suhamme Aggivesâyaṇa-gotteṇaṃ[6] paṃca samaṇa-sayâiṃ vâei; there Maṃḍiyaputte[7] Vâsiṭṭha-gotteṇaṃ[8] addhuṭṭhâiṃ samaṇa-sayâiṃ vâei, there Moriyaputte[7] Kâsava-gotteṇaṃ[6] addhuṭṭhâiṃ samaṇa-sayâiṃ vâei; there Akaṃpie Goyama[7]-gotteṇaṃ[9] there[10] Ayalabhâyâ Hâriyâyaṇa[11]-gotteṇaṃ[12], te dunni vi therâ tinni 2 samaṇa-sayâiṃ vâeṃti[13], there[10] Meyajje[7] there[10] Pabhâse[14], ee[15] dunni[16] vi therâ Koḍinna-gotteṇaṃ[17] tinni 2 samaṇa-sayâiṃ vaeṃti[18]. se teṇaṃ[19] aṭṭheṇaṃ, ajjo! evaṃ vuccai: samaṇassa bhagavao Mahâvîrassa nava gaṇâ ikkârasa[20] gaṇaharâ hotthâ[2]." (1.) savve ee[1] samaṇassa bhagavao Mahâvîrassa ikkârasa[2] vi gaṇaharâ [3]duvâlas'aṃgiṇo cauddasapuvviṇo samatta-gaṇi-piḍaga-dhâragâ[4] Râyagihe nagare mâsieṇaṃ bhatteṇaṃ apâṇaeṇaṃ kâla-gayâ *jâva* savva-dukkha-ppahîṇâ. there Iṃdabhûî there ajja-Suhamme siddhi[5]-gae Mahâvîre pacchâ dunni[6] vi therâ parinivvuyâ[7]; je ime[8] ajjattâe samaṇâ niggaṃthâ, ee[9] savve ajja-Suhammassa aṇagârassa avaccejjâ[10], avasesâ gaṇaharâ niravaccâ vocchinnâ[11]. (2.)

samaṇe bhagavaṃ[1] Mahâvîre Kâsava-gotteṇaṃ[2]. samaṇassa bhagavao Mahâvîrassa [3]Kâsava-gottassa[2] ajja-Suhamme there aṃte-

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1. 1) e⁰ A. 2) hu⁰ BEM. 3) H adds ṇaṃ. 4) ⁰ti C. 5) ji⁰ BEM. 6) gu⁰ BE. 7) y only after ă, â in E. 8) sagu⁰ BM, gu⁰ E. 9) sago⁰ M, see⁶. 10) A adds ya. 11) see⁷, ⁰ṇe A. 12) BE add patteyaṃ, see⁷. 13) vâeiṃti E, vâiṃti HM, vâyaṃti BC. 14) Pp C. 15) ete C, not in M. 16) do⁰ A. 17) gu⁰ BEM. 18) vâiṃti BEM, vâyaṃti C. 19) teṇ' BM. 20) ekk⁰ A, ekâ C.

2. 1) ete H. 2) see 1[19]. 3) down to Râyagihe not in A. 4) dharâ CH. 5) ⁰iṃ CHM. 6) do⁰ A. 7) ⁰uâ E. 8) 'me AB. 9) ete CH. 10) ⁰ijjâ BEM. 11) vu⁰ BEM.

3. 1) bhay⁰ B. 2) ⁰gu⁰ BE. 3) not in A.

vâsî Aggivesâyaṇa-sagotte[4]; therassa ṇaṃ ajja-Suhammassa Aggivesâyaṇa-sagottassa[4] ajja-Jaṃbunâme[5] there aṃtevâsî Kâsava-gotte[2]; therassa ṇaṃ ajja-Jaṃbunâmassa Kâsava-gottassa[2] ajja-Ppabhave there aṃtevâsî Kaccâyaṇa-sagotte[2]; therassa ṇaṃ ajja-Sijjaṃbhave[6] there aṃtevâsî Maṇaga-piyâ Vaccha-sagotte[2]; therassa ṇaṃ ajja-Sijjaṃbhavassa[6] Maṇaga-piuṇo Vaccha-sagottassa[2] there aṃtevâsî ajja-Jasabhadde Tuṃgiyâyaṇa[7]-sagotte[8]. (3.)

saṃkhitta-vâyaṇâe[1] ajja-Jasabhaddâo aggao evaṃ therâvalî bhaṇiyâ, taṃ jahâ: therassa ṇaṃ ajja-Jasabhaddâo Tuṃgiyâyaṇa[2]-sagottassa[3] aṃtevâsî duve therâ: there ajja-Saṃbhûyavijae[4] Mâḍhara-sagotte[3], there ajja-Bhaddabâhû Pâîṇa-sagotte[3]; therassa ṇaṃ ajja-Saṃbhûyavijayassa[4] Mâḍhara-sagottassa[3] aṃtevâsî there ajja-Thûlabhadde Goyama[2]-sagotte[3]; therassa ṇaṃ ajja-Thûlabhaddassa Goyama[2]-sagottassa[5] aṃtevâsî duve therâ: there ajja-Mahâgirî Elâvaccha-sagotte[3], there ajja-Suhatthî Vâsiṭṭha-sagotte[3]; therassa ṇaṃ ajja-Suhatthissa Vâsiṭṭha-sagottassa[6] aṃtevâsî duve therâ Suṭṭhiya[2]-Suppaḍibuddhâ koḍiya[2]-kâkaṃdagâ Vagghâvacca-sagottâ[6]; therâṇaṃ Suṭṭhiya[2]-Suppaḍibuddhâṇaṃ koḍiya[2]-kâkaṃdagâṇaṃ Vagghâvacca-sagottâṇaṃ[6] aṃtevâsî there ajja-Iṃdadinne Kosiya[2]-sagotte[7]; therassa ṇaṃ ajja-Iṃdadinnassa Kosiya[3]-sagottassa[7] aṃtevâsî ajja-Dinne Goyama[8]-sagotte[9]; therassa ṇaṃ ajja-Dinnassa Goyama[2]-sagottassa[9] aṃtevâsî there ajja-Sîhagirî Jâîsare[10] Kosiya[2]-sagotte[12]; therassa ṇaṃ ajja-Sîhagirissa Jâîsarassa[11] Kosiya[2]-sagottassa[12] aṃtevâsî there ajja-Vaire[13] Goyama-sagotte[3]; therassa ṇaṃ ajja-Vairassa[14] Goyama[2]-sagottassa[3] (aṃtevâsî there ajja-Vairaseṇe[1] Ukkosiya[2]-gotte[3]; therassa ṇaṃ ajjaVairaseṇassa ukkosiya[2]-gottassa[3])[16] aṃtevâsî cattârî therâ: there ajja-Nâile, there ajja-Vomile[17], there ajja-Jayaṃte, there ajja-Tâvase; therâo ajja-Nâilâo Ajjanâilâ sâhâ niggayâ, therâo ajja-Vomilâo[17] Ajjavomilâ[17] sâhâ niggayâ, therâo ajja-Jayaṃtâo Ajjajayaṃtî sâhâ niggayâ, therâo ajja-Tâvasâo Ajjatâvasî sâhâ niggaya tti. (4.)

vitthara-vâyaṇâe puṇa ajja-Jasabhaddâo parao[1] therâvalî evaṃ paloijjai[2], taṃ jahâ: therassa ṇaṃ ajja-Jasabhaddassa[3] ime do therâ aṃtevâsî ahâvaccâ abhinnâyâ hotthâ[4], taṃ jahâ: there ajja-Bhaddabâhû Pâîṇa-sagotte[5], there Saṃbhûyavijae[6] Mâḍhara-sagotte[5]. therassa ṇaṃ ajja-Bhaddabâhussa Pâîṇa-sagottassa[5] ime cattâri therâ aṃtevâsî ahâvaccâ abhinnâyâ hotthâ[4], taṃ jahâ: there Godâse,

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3. 4) -go° CH, -gu° BE. 5) °aṃ B. 6) Se° A. 7) °iâ° E. 8) see[2], gotte H.

4. 1) °âte A. 2) see 1[7]. 3) °gu° BE. 4) see[2]. °bhûi° M. 5) go° C, see[3]. 6) °gu° BEM. 7) go° H, gu° BEM. 8) °oa° EM. 9) gu° B, sagu° EM. 10) °iss°, E °îss° M, °isa° C, not in H. 11) Jât° C, °isa° CEM. 12) -go° HM, -gu° BE. 13) Vayare CM, Vere H. 14) Vayara° M. 15) Vayara° E. 16) not in ACH. 17) Po° CHM.

5. 1) °ato H, pu° E. 2) vilâijjai M. 3) BEM add Tuṃgiyâyaṇa-guttassa. 4) hu° BEM. 5) °gu° BE. 6) °ûa E, °ûi CM.

there Aggidatte, there Jaṇadatte[7], there Somadatte Kâsava-gotteṇaṃ[5]. therehiṃto ṇaṃ[8] Godâsehiṃto Kâsava-gottehiṃto[5] ettha[9] ṇaṃ Godâsagaṇe[10] nâmaṃ gaṇe niggae; tassa ṇaṃ imâo[11] cattâri sâhâo evam âhijjaṃti, taṃ jahâ: Tâmalittiyâ[12], Koḍîvarisiyâ[13], Poṃḍavaddhaṇiyâ[14], Dâsîkhabbaḍiyâ[15]. therassa ṇaṃ ajja-Saṃbhûyavijayassa[16] Mâḍhara-sagottassa[5] ime duvâlasa therâ aṃtevâsî ahâvaccâ abhinnâyâ hotthâ[4], taṃ jahâ:

Naṃdaṇabhadde there
Uvanaṃde[17] Tîsabhadda[18] Jasabhadde |
there ya[19] Sumaṇabhadde
Maṇibhadde[20] Punnabhadde ya[21] || 1 ||
there ya[21] Thûlabhadde
Ujjumaî[22] Jaṃbunâmadhijje[23] ya[21] |
there ya[21] Dîhabhadde
there taha Paṃḍubhadde[24] ya[21] || 2 ||

therassa ṇaṃ ajja-Saṃbhûyavijayassa[16] Mâḍhara-sagottassa[5] imâo satta aṃtevâsiṇîo ahâvaccâo[25] abhinnâyâo[25] hotthâ[4], taṃ jahâ:

Jakkhâ ya Jakkhadinnâ
Bhûyâ[26] taha c'eva[27] Bhûyadinnâ[28] ya |
Seṇâ[29] Veṇâ Reṇâ
bhagiṇîo Thûlabhaddassa || 3 || (5.)

therassa ṇaṃ ajja-Thûlabhaddassa Goyama[1]-sagottassa[2] ime do therâ ahâvaccâ abhinnâyâ hotthâ[3], taṃ jahâ: there ajja-Mahâgirî Elâvacca-sagotte[4], there ajja-Suhatthî Vâsiṭṭha-sagotte[4]. therassa ṇaṃ ajja-Mahâgirissa Elâvacca-sagottassa[4] ime aṭṭha therâ aṃtevâsî ahâvaccâ abhinnâyâ[5] hotthâ[3], taṃ jahâ: there[6] Uttare[6], there[6] Balissahe, there Dhaṇaḍḍhe, there Siriḍḍhe[7], there Koḍinne, [8]Nâge, [8]Nâgamitte, there Chalue[9] Rohagutte Kosiya[10]-gotteṇaṃ[2]. therehiṃto ṇaṃ Chaluehiṃto[9] Rohaguttehiṃto Kosiya[1]-gottehiṃto[11] tattha ṇaṃ Terâsiyâ[1] sâhâ niggayâ. therehiṃto ṇaṃ Uttara-Balissehîṃto tattha ṇaṃ Uttarabalissahagaṇe[12] nâmaṃ gaṇe niggae. tassa ṇaṃ imâo cattâri sâhâo evam âhijjaṃti, taṃ jahâ: Kosaṃbiyâ[13], Soittiyâ[14], Koḍḍavâṇî[15], Caṃdanâgarî. therassa ṇaṃ ajja-Suhatthissa Vâsiṭṭha-sagottassa[4] ime duvâlasa therâ aṃtevâsî ahâvaccâ abhinnâyâ[16] hotthâ[3], taṃ jahâ:

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5. 7) Janna° BEM, Jiṇa° H. 8) M om. 9) ittha BEM. 10) Godâse M. 11) °âto A. 12) y only after a, â in EM. 13) Koḍiya° B, see[12]. 14) Pu° B, see[12]. 15) not in E. 16) °bhûi° HM, see[13]. 17) A: Naṃdabhadde Uvanaṃdabhadde B Naṃdaṇabhadde Uvanaṃdaṇabhadde taha. 18) °de ABEH. 19) a AEM. 20) Gaṇi° EM. 21) a EM. 22) Ujjamatî CH. 23) °dhe° C. 24) Punna° B. 25) °â HM. 26) bhûâ AEM. 27) hoi EM. 28) see[12], ṇṇ C. 29) Eṇâ *kvacit* S.

6. 1) see 1[7]. 2) see[2], -go° H, -gu° M. 3) hu° BEM. 4) °gu° BEM. 5) ṇṇ AM. 6) M om. 7) Risîbhadde B. 8) H adds there. 9) Chulie E. 10) see[1], °ie A. 11) see[2], sago° A. 12) °sahe M. 13) see 5[12]. 14) Somittiyâ B, Suttimittiâ B, Suttivattiâ M. 15) Koḍaṃbâṇî EM, Koḍuṃbiṇî CH Koḍavâṇî S, Kuṃdharî *kvacit* S. 16) ṇṇ M.

ther'[17] ajja-Rohaṇe Bha-
ddajase Mehe gaṇî ya[1] Kâmiḍḍhî[18] |
Suṭṭhiya[13]-Suppaḍibuddhe
Rakkhiya[13] taha Rohagutte ya[1] ‖ 4 ‖
Isigutte Sirigutte
gaṇî ya[1] Baṃbhe gaṇî ya[1] taha Some |
dasa do ya[1] gaṇaharâ khalu
ee[19] sîsâ Suhatthissa ‖ 5 ‖ (6.)

therehiṃto ṇaṃ ajja-Rohaṇehiṃto Kâsava-gottehiṃto[1] tattha ṇaṃ Uddehagaṇe[2] nâmaṃ gaṇe niggae, tass' imâo[3] cattâri sâhâo[3] niggayâo[4] chac-ca kulâiṃ evam âhijjaṃti. se kiṃ taṃ-sâhâo? sâhâo[5] evam âhijjaṃti, taṃ jahâ: Uḍuṃbarijjiyâ[6], Mâsapûriyâ[6], Maipattiyâ[7], Sunnapattiyâ[8]. se taṃ-sâhâo. se kiṃ taṃ-kulâiṃ? kulâiṃ[5] evam âhijjaṃti, taṃ jahâ:

paḍhamaṃ ca Nâgabhûyaṃ[6]
bîyaṃ[5] puṇa Somabhûiyaṃ[6] hoi |
aha Ullagaccha taiyaṃ[6]
cautthayaṃ Hatthilijjaṃ[9] tu ‖ 6 ‖
paṃcamagaṃ Naṃdijjaṃ
chaṭṭhaṃ puṇa Pârihâsayaṃ[10] hoi |
Uddehagaṇass'[11] ee[12]
chac-ca kulâ hoṃti[13] nâyavvâ ‖ 7 ‖

therehiṃto ṇaṃ Siriguttehiṃto Hâriya[14]-sagottehiṃto[15] ettha[16] ṇaṃ Câraṇagaṇe[2] nâmaṃ gaṇe niggae; tassa ṇaṃ imâo[17] cattâri sâhâo[3] satta ya kulâiṃ evam âhijjaṃti. se kiṃ taṃ-sahâo[3]? sâhâo[5] evam âhijjaṃti, taṃ jahâ: Hâriyamâlâgârî[18], Saṃkâsiyâ[6], Gavedhuyâ[6], Vajjanâgarî[19]. se taṃ-sâhâo[3]. se kiṃ taṃ-kulâiṃ? kulâiṃ evam âhijjaṃti, taṃ jahâ:

paḍham' ettha[20] Vacchalijjaṃ[21]
bîyaṃ[6] puṇa Pîidhammiyaṃ[22] hoi |
taiyaṃ[6] puṇa Hâlijjaṃ
cautthayaṃ[23] Pûsamittijjaṃ ‖ 8 ‖
paṃcamagaṃ Mâlijjaṃ
chaṭṭhaṃ puṇa Ajjaceḍayaṃ[24] hoi |
sattamagaṃ[23] Kanhasahaṃ[25]
satta kulâ Câraṇagaṇassa ‖ 9 ‖ (7.)

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6. 17) there Mss. 18) °ma° E. 19) ete CH.

7. 1) gu° EM. 2) °ṇa B. 3) °âto C, °âu CHM. 4) °âto CM. 5) the Mss. always write: se kim taṃ sâhâo (or kulâiṃ) 2 evaṃ. 6) see 5[12]. 7) see[6], Mati° CH. 8) see[6], Puṇṇa° CHS, Panna° M, Suvaṇṇapattiyâ *kvacit* S. 9) °tth° C °la° B. 10) °hâma° A, *anyatra* S, °hâmi° B, °hâsi° C, °bhâsi° *kvacit* S, °hâyasaṃ ES. 11) °ssa BC. 12) ete B. 13) hu° EHM. 14) °ia E. 15) °gu° AM. 16) i° M. 17) °âto A. 18) °riya BC, °riyâ EH see[6]. 19) Vi° EM, S *kvacit*. 20) i° CEHM. 21) °ttha° A. 22) °mmagaṃ CEM, Vîcidhammakahaṃ B, °iaṃ M. 23) °yaṃ A. 24) Ajjavayaṃ M, Ajjaseḍayaṃ *kvacit* S. 25) ṇh B, °suhaṃ CH.

therehiṃto Bhaddajasehiṃto Bhâraddâya-sagottehiṃto[1] ettha[2] ṇaṃ Uḍuvâḍiyagaṇe[3] nâmaṃ gaṇe niggae. tassa ṇaṃ imâo[4] cattâri sâhâo tinni ya[5] kulâiṃ evam âhijjaṃti. se kiṃ taṃ-sâhâo? sâhâo evam âhijjaṃti, taṃ jahâ: Caṃpijjiyâ[6], Bhaddijjiyâ[7], Kâkaṃdiyâ[6], Mehalijjiyâ; se taṃ-sâhâo. se kiṃ taṃ-kulâiṃ? kulâiṃ evam âhijjaṃti, taṃ jahâ:

Bhaddajasiyaṃ[8] taha Bhadda-
guttiya[9] taiyaṃ ca hoi[10] Jasabhaddaṃ |
eyâiṃ[11] Uḍuvâḍiya[3]-
gaṇassa tinn' eva ya[12] kulâiṃ || 10 ||

therehiṃto ṇaṃ Kâmiḍḍhîhiṃto[13] Kuṃḍala-sagottehiṃto[14] ettha[15] ṇaṃ Vesavâḍiyagaṇe[6] nâmaṃ gaṇe niggae. tassa ṇaṃ imâo[4] cattâri sâhâo cattâri kulâiṃ evam âhijjaṃti. se kiṃ taṃ-sâhâo? sâhâo evam âhijjaṃti, taṃ jahâ: Sâvatthiyâ[16], Rajjapâliyâ[17], Aṃtarijjiyâ[6], Khemalijjiyâ[6]; se taṃ-sâhâo. se kiṃ taṃ-kulâiṃ? kulâiṃ evam âhijjaṃti, taṃ jahâ:

Gaṇiyaṃ[6] Mehiya[18] Kâmi-
ḍḍhiyaṃ[6] ca taha hoi Iṃdapuragaṃ ca |
eyâi[19] Vesavâḍiya[6]-
gaṇassa cattâri ya[12] kulâiṃ || 11 || (8.)

therehiṃto ṇaṃ Isiguttehiṃto Kâkaṃdiehiṃto[1] Vâsiṭṭha-sagottehiṃto[2] ettha[3] ṇaṃ Mâṇavagaṇe nâmaṃ gaṇe niggae. tassa ṇaṃ imâo cattâri sâhâo tinni ya[4] kulâiṃ evam âhijjaṃti. se kiṃ taṃ-sâhâo? sâhâo evam âhijjaṃti, taṃ jahâ: Kâsavijjiyâ[5], Goyamejjiyâ[6], Vâsiṭṭhiyâ[7], Soraṭṭhiyâ[7]; se taṃ-sâhâo. se kiṃ taṃ-kulâiṃ? kulâiṃ evam âhijjaṃti, taṃ jahâ:

Isiguttiy'[7] attha[8] paḍhamaṃ
biiyaṃ[9] Isidattiyaṃ[7] muṇeyavvaṃ[10] |
taiyaṃ ca Abhijasaṃ[11] taṃ
tinni kulâ Mâṇavagaṇassa || 12 ||

therehiṃto Suṭṭhiya[7]-Suppaḍibuddhehiṃto koḍiya[7]-kâkaṃdaehiṃto[12] Vagghâvacca[13]-sagottehiṃto[2] ettha[3] ṇaṃ Koḍiyagaṇe[7] nâmaṃ gaṇe niggae. tassa naṃ imâo cattâri sâhâo cattâri kulâiṃ[14] evam âhijjaṃti. se kiṃ taṃ-sâhâo? sâhâo evam âhijjaṃti, taṃ jahâ:

8. 1) °gu° M. 2) i° E. 3) Uṭṭu° A (?), °ia EM. 4) °âto A. 5) not in CEHM. 6) see 5[12]. 7) see[6], Bhaddiyâ B, °dda° C. 8) °iaṃ BEM, °iya C. 9) see[6], °iyaṃ Mss. 10) not in CH. 11) eâiṃ E. 12) u A. 13) AH add ṇaṃ. 14) °li B, Koḍinna A, sagu° B. 15) i° BE. 16) see[6], So° B, down to v. 13 wanting in H. 17) °iâ BEM. 18) see[6], °iyaṃ C. 19) eyâiṃ Mss. see[11].

9. 1) °dae° BE. 2) °gu° B. 3) i° BEM. 4) u BM, not in E. 5) °iâ E. 6) see[7], mi° BE, °ma° CM. 7) see 5[12]. 8) ittha M. 9) see[7], bîyaṃ A. 10) ṇea° E. 11) Abhijayaṃ BEM. 12) °dage° BM. 13) °ccha B. 14) M adds ca.

Uccânâgari[15] Vijjâ-
harî ya[7] Vairî[16] ya[7] Majjhimillâ ya |
Koḍiyagaṇassa[7] eyâ[7]
havaṃti cattâri sâhâo || 13 ||

se taṃ-sâhâo. se kim taṃ-kulâiṃ? kulâiṃ evam âhijjaṃti, taṃ jahâ:

padham' ittha[17] Baṃbhalijjaṃ
biiyaṃ[18] nâmeṇa Vacchalijjaṃ[19] tu |
taiyaṃ[7] puṇa Vâṇijjaṃ[20]
cautthayaṃ Panhavâhaṇayaṃ[21] || 14 || (9.)

therâṇaṃ Suṭṭhiya[1]-Suppaḍibuddhâṇaṃ koḍiya[1]-kâkaṃdagâṇaṃ Vagghâvacca-sagottâṇaṃ[2] ime paṃca therâ aṃtevâsî ahâvaccâ abhinnâyâ hotthâ[3], taṃ jahâ: there ajja-Iṃdadinne, there[4] Piyagaṃthe[5], there Vijjâharagovâle Kâsava-gotteṇaṃ[6], there Isidatte, there Arihadatte[7]. therehiṃto ṇaṃ Piyagaṃthehiṃto ettha[8] ṇaṃ Majjhimâ sâhâ niggayâ; therehiṃto ṇaṃ Vijjâharagovâlehiṃto tattha[9] ṇaṃ Vijjâharî sâhâ niggayâ. therassa ṇaṃ ajja-Iṃdadinnassa Kâsava-gottassa[10] ajja-Dinne there aṃtevâsî Goyama[11]-sagotte[10]. therassa ṇaṃ ajja-Dinnassa Goyama[5]-sagottassa[10] ime do therâ aṃtevâsî ahâvaccâ abhinnâyâ hotthâ[3]: there ajja-Saṃtiseṇie Mâḍhara-sagotte[10], there ajja-Sîhagirî Jâîsare[11] Kosiya[5]-gotte[12]. therehiṃto ṇaṃ ajja-Saṃtiseṇiehiṃto Mâḍhara-sagottehiṃto[10] ettha[8] ṇaṃ Uccanâgarî[13] sâhâ niggayâ. (10.)

therassa ṇaṃ ajja-Saṃtiseṇiyassa[1] Mâḍhara-sagottassa[2] ime cattâri therâ aṃtevâsî ahâvaccâ abhinnâyâ hotthâ[3], १००० taṃ jahâ: there ajja-Seṇie, there[4] ajja-Tâvase, there[4] ajja-Kubere, there[5] ajja-Isipâlie. therehiṃto ṇaṃ ajja-Seṇiehiṃto ettha[6] ṇaṃ Ajjaseṇiyâ[1] sâhâ niggayâ; therehiṃto nam ajja-Tâvasehiṃto ettha[6] ṇaṃ Ajjatâvasî sâhâ niggayâ; therehiṃto ṇaṃ ajja-Kuberehiṃto ettha[6] ṇaṃ Ajjakuberâ sâhâ niggayâ; therehiṃto ṇaṃ ajja-Isipâliehiṃto ettha[6] ṇaṃ Ajjaisipâliyâ[1] sâhâ niggayâ. therassa ṇaṃ ajja-Sîhagirissa Jâîsarassa Kosiya-gottassa[7] ime cattâri therâ aṃtevâsî ahâvaccâ abhinnâyâ hotthâ[3], taṃ jahâ: there Dhaṇagirî, there ajja-Vaire, there ajja-Samie, there Arihadinne[8]. therehiṃto ṇaṃ ajja-Samiehiṃto[9] Goyama[1]-saguttehiṃto ettha[6] ṇaṃ Baṃbhadîviyâ[10] sâhâ niggayâ. therehiṃto ṇaṃ ajja-Vairehiṃto[11] Goyama[12]-sagottehiṃto[13] ettha[14] ṇaṃ Ajjavairâ[15] sâhâ niggayâ. therassa ṇaṃ ajja-Vairassa

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9. 15) Ucca° C. 16) Vayarî CM. 17) °e° A. 18) see[7], bî° AEM. 19) Vatth° AC. 20) Vâli° CH. 21) ṇh CE, nn A, °vâṇijjaṃ M.

10. 1) see 5[12]. 2) °gu° BCHM. 3) hu° BEM. 4) only in A. 5) *y* only after *a*, *â* E. 6) gu° BM. 7) ajjarahadatte B, Ara° H. 8) i° BEM. 9) ittha EM. 10) °gu° B. 11) °iss° AB, °is° CH. 12) see[10], sago° A. 13) Uccâ° A.

11. 1) see 10[5]. 2) go° M, sagu° B. 3) hu° BM. 4) not in ACEH. 5) not in E. 6) i° BEM. 7) sago° A, gu° BM. 8) Ara° BCH. 9) not in ACH. 10) °vî C, °viâ EM. 11) AC add ṇaṃ. 12) Goama BE. 13) -go° H, -gu° M, sagu° B. 14) i° BCEM. 15) °rî C, °bayarî H.

Goyama[19]-sagottassa[16] ime tinni therâ aṃtevâsî ahâvaccâ abhinnâyâ hotthâ[3], taṃ jahâ: there ajja-Vairaseṇie, there ajja-Paume, there ajja-Rahe. therehiṃto ṇaṃ ajja-Vairaseṇiehiṃto[17] ettha[6] ṇaṃ Ajja-nailî sâhâ niggayâ; therehiṃto ṇaṃ ajja-Paumehiṃto ettha[6] ṇaṃ Ajjapaumâ sâhâ niggayâ; therehiṃto ajja-Rahehiṃto ettha[6] ṇaṃ Ajjajayaṃtî sâhâ niggayâ. therassa ṇaṃ ajja-Rahassa Vaccha-sagottassa[18] ajja-Pûsagirî there aṃtevâsî Kosiya[1]-sagotte[19]. therassa ṇaṃ ajja-Pûsagirissa Kosiya[1]-sagottassa[7] ajja-Phaggumitte there aṃtevâsî Goyama-sagotte[20]. (11.)

[therassa ṇaṃ ajja-Phaggumittassa Goyama[1]-saguttassa[2] ajja-Dhaṇagirî there aṃtevâsî Vâsiṭṭha-sagutte[2]. therassa ṇaṃ ajja-Dhaṇagirissa Vâsiṭṭha-saguttassa[2] ajja-Sivabhûî there aṃtevâsî Kuccha-sagutte. therassa ṇaṃ ajja-Sivabhûissa Kuccha-saguttassa ajja-Bhadde there aṃtevâsî Kâsava-gutte[2]. therassa ṇaṃ ajja-Bhaddassa Kâsava-guttassa ajja-Nakkhatte there aṃtevâsî Kâsava-gutte. therassa ṇaṃ ajja-Nakkhattassa Kâsava-guttassa ajja-Rakkhe there aṃtevâsî Kâsava-gutte[2]. therassa ṇaṃ ajja-Rakkhassa Kâsava-guttassa ajja-Nâge there aṃtevâsî Goyama[1]-sagutte. therassa ṇaṃ ajja-Nâgassa Goyama[1]-saguttassa ajja-Jehile there aṃtevâsî Vâsiṭṭha-sagutte[2]. therassa ṇaṃ ajja-Jehilassa Vâsiṭṭha-saguttassa ajja-Vinhû[3] there aṃtevâsî Mâḍhara-sagutte. therassa ṇaṃ ajja-Vinhussa Mâḍhara-saguttassa[2] ajja-Kâlae there aṃtevâsî Goyama[1]-sagutte[2]. therassa ṇaṃ ajja-Kâlagayassa Goyama[1]-saguttassa[2] ime do therâ aṃtevâsî Goyama-saguttâ: there ajja-Saṃpalie, there ajja-Bhadde. eesiṃ dunha[4] vi[5] therâṇaṃ Goyama[1]-saguttâṇaṃ ajja-Vuḍḍhe there aṃtevâsî Goyama[1]-sagutte[2]. therassa ṇaṃ ajja-Vuḍḍhassa Goyama[1]-saguttassa ajja-Saṃghapâlie there aṃtevâsî Goyama[1]-sagutte[2]. therassa ṇaṃ ajja Saṃghapâliyassa[1] Goyama[1]-saguttassa[2] ajja-Hatthî[6] there aṃtevâsî Kâsava-gutte[2]. therassa ṇaṃ ajja-Hatthissa Kâṣava-guttassa[2] ajja-Dhamme there aṃtevâsî Suvvaya[7]-gutte. therassa ṇaṃ ajja-Dhammassa Suvvaya[7]-guttassa[2] ajja-Sîhe[8] there aṃtevâsî Kâsava-gutte. therassa ṇaṃ ajja-Sîhassa Kâsava-guttassa[2] ajja[9]-Dhamme there aṃtevâsî Kâsava-gutte[2]. therassa ṇaṃ ajja[9]-Dhammassa Kâsava-guttassa ajja-Saṃḍille there aṃtevâsî. (12.)]

vaṃdâmi Phaggumittaṃ
ca[1] Goyamaṃ[2] Dhaṇagiriṃ ca Vâsiṭṭhaṃ |
Kucchaṃ[3] Sivabhûiṃ[4] pi ya[5]
Kosiya[2] Dujjiṃta[6]-kanhe[7] ya[5] || 1 ||

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11. 16) sagu° ABE, -go° C. 17) Vayara° E, °ṇiyaeh° C. 18) sagei° BM. 19) -go° HM, sagu° B. 20) sagu° B -gu M.

12. wanting in ACH, see notes. 1) see 10[5]. 2) °go° M. 3) °uṃ M. 4) dunhaṃ B. 5) not in B. 6) Suhatthî M. 7) Sâvaya M. 8) Sehe E. 9) E adds mahâ.

13. v. 1. 1) not in BCHM. 2) see 10[5]. 3) Ko° CH, °cchiṃ A. 4) Sipa° A. 5) a EM. 6) do° CH, °jja° BCH. 7) ṇh B, ṃth A, kaṃte *kvacit* S.

tam̩ vam̩diûn̩a sirasâ
Bhaddam̩[1] vam̩dâmi Kâsavam̩[2] gottam̩[3] |
Nakkham̩[4] Kâsava-gottam̩[5]
Rakkham̩ pi ya[6] Kâsavam̩ vam̩de || 2 ||
vam̩dâmi ajja-Nâgam̩[1]
ca Goyamam̩[2] Jehilam̩[3] ca Vâsit̩t̩ham̩ |
Vin̩hum̩[4] Mâd̩hara-gottam̩[5]
Kâlagam avi Goyamam̩[2] vam̩de || 3 ||
Goyama[1]-gutta-kumâram̩
Sam̩paliyam̩[2] taha[3] ya[4] Bhaddayam̩[5] vam̩de |
theram̩ ca ajja-Vud̩d̩ham̩
Goyama-guttam̩ namam̩sâmi[6] || 4 ||
tam̩ vam̩diûn̩a sirasâ
thira-satta-caritta-nân̩a-sam̩pannam̩[7] |
theram̩ ca Sam̩ghavâliya[8]
Kâsava-gottam̩[9] pan̩ivayâmi || 5 ||
vam̩dâmi ajja-Hatthim̩
ca[1] Kâsavam̩ kham̩ti-sâgaram̩ dhîram̩ |
gimhân̩a pad̩hama-mâse
kâlagayam̩ cetta[2]-suddhassa || 6 ||
vam̩dâmi ajja-Dhammam̩
ca[1] Suvvayam̩ sîla[2]-laddhi-sam̩pannam̩ |
jassa[3] nikkhaman̩e devo[4]
chattam̩ varam uttamam̩ vahai || 7 ||
Hattham̩ Kâsava-gottam̩[1]
Dhammam̩ siva-sâhagam̩ pan̩ivayâmi |
Sîham̩ Kâsava-gottam̩[2]
Dhammam̩ pi ya[3] Kâsavam̩ vam̩de || 8 ||
[tam̩ vam̩diûn̩a sirasâ
thira-satta-caritta-nân̩a-sam̩pannam̩[1] |
theram̩ ca ajja-Jam̩bum̩[2]
Goyama[3]-guttam̩ namam̩sâmi || 9 ||

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v. 2. 1) Vattam̩ A, Cittam̩ CH. 2) °va BE. 3) sagu° BE. 4) Nakkhattam̩ C. 5) gu° BE. 6) a EM.

v. 3. 1) Gam̩gam̩ *kvacit* S. 2) Goa° E. 3) Jet̩t̩hilam̩ *kvacit* S. 4) nh CEHM. 5) gu° BE.

v. 4. and 5. A om. the last hemistich of v. 4 and the first one of v. 5. 1) Goa° E. 2) °puli° CH, °iam̩ E, Sampan̩n̩ayam̩ A, Appaliyam̩ *kvacit* S. 3) tam̩ A. 4) not in ACM. 5) Bhaddavayam̩ M. 6) pan̩ivayâmi E. 7) °pu° C. 8) °pâl° B, °laya M, °lia E. 9) gu° BCE.

v. 6. 1) CHM om. 2) ci° BCH.

v. 7. 1) E om. 2) sîsa A. 3) read jasa or nikhaman̩e? 4) devâ C.

v. 8. 1) gu° BE. 2) gu° BEM. 3) a BEM.

v. 9—13. incl. are wanting in A; they are not commented upon in the commentaries. 1) °pu° CH. 2) °bu B, °bû HM. 3) Goa° EM.

miu-maddava-saṃpannaṃ[1]
uvauttaṃ[2] nâṇa-daṃsaṇa-caritte |
theraṃ ca Naṃdiyaṃ[3] pi ya[4]
Kâsava-guttaṃ paṇivayâmi || 10 ||
tatto a thira-carittaṃ
uttama-saṃmatta[1]-satta[2]-saṃjuttaṃ |
Desigaṇi-khamâsamaṇaṃ
Kâsava[3]-guttaṃ[4] namaṃsâmi || 11 ||
tatto aṇuoga-dharaṃ
dhîraṃ[1] mai-sâgaraṃ mahâsattaṃ |
Thiragutta-khamâsamaṇaṃ
Vaccha-saguttaṃ[2] paṇivayâmi[3] || 12 ||
tatto a[1] nâṇa-daṃsaṇa-
caritta-tava-suṭṭhiyaṃ[2] guṇa-mahaṃtaṃ |
theraṃ kumâra-Dhammaṃ
vaṃdâmi gaṇiṃ guṇoveyaṃ[3] || 13 ||]
sutt'-attha-rayaṇa-bharie
khama-dama-maddava-guṇehi[1] saṃpanne |
Deviḍḍhi-khamâsamaṇe
Kâsava-gotte[2] paṇivayâmi || 14 || (13.)

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v. 10. 1) °e B. 2) ovalaṇaṃ B. 3) °iaṃ CEHM. 4) a BEM.
v. 11. 1) samatta C. 2) not in H. 3) Mâḍhara CE. 4) go° H.
v. 12. 1) vîraṃ CH. 2) Kâsavaguttaṃ C, Mâḍharagottaṃ H. 3) namaṃsâmi H.
v. 13. 1) ya B. 2) °iaṃ CEHM. 3) °eaṃ CEH, °ovave° M.
v. 14. 1) °hiṃ ABE. 2) gu° BEM.

Sâmâcârî.

Teṇaṃ kâleṇaṃ teṇaṃ samaeṇaṃ samaṇe bhagavaṃ[1] Mahâvîre vâsâṇaṃ sa-vîsai-râe mâse viikkaṃte[2] vâsâ-vâsaṃ pajjosavei. 'se keṇ'[3] aṭṭheṇaṃ bhaṃte evaṃ vuccai: samaṇe bhagavaṃ[1] Mahâvîre vâsâṇaṃ sa-vîsai-râe mâse viikkaṃte[2] vâsâ-vâsaṃ pajjosavei?' (1.) "jao[1] ṇaṃ pâeṇaṃ[2] agârîṇaṃ agârâiṃ kaḍiyâiṃ[3] ukkaṃpiyâiṃ[3] channâiṃ[4] littâiṃ ghaṭṭhâiṃ maṭṭhâiṃ saṃpadhûmiyâiṃ[3] khâoḍagâiṃ khâya[5]-niddhamaṇâiṃ appaṇo aṭṭhâe kaḍâiṃ paribhuttâiṃ[6] pariṇâmiyâiṃ[3] bhavaṃti, se teṇ'[7] aṭṭheṇaṃ evaṃ vuccai[8]: samaṇe bhagavaṃ[9] Mahâvîre vâsâṇaṃ sa-vîsai-râe mâse viikkaṃte[10] vâsâ-vâsaṃ pajjosavei". (2.) jahâ ṇaṃ samaṇe bhagavaṃ[1] Mahâvîre vâsâṇaṃ sa-vîsai-râe mâse viikkaṃte[2] vâsâ-vâsaṃ pajjosavei, tahâ ṇaṃ gaṇaharâ vi vâsâṇaṃ sa-vîsai-râe mâse viikkaṃte[2] vâsâ-vâsaṃ pajjosaviṃti. (3.) jahâ ṇaṃ gaṇaharâ vi vâsâṇaṃ *jâva*[3] pajjosaviṃti, tahâ ṇaṃ gaṇahara-sîsâ vi vâsâṇaṃ[4] *jâva* pajjosaviṃti. (4.) jahâ ṇaṃ gaṇahara-sîsâ vi[5] vâsâṇaṃ *jâva*[6] pajjosaviṃti, tahâ ṇaṃ therâ vi vâsâ-vâsaṃ pajjosaviṃti[7]. (5.) jahâ ṇaṃ therâ vi[8] vâsâṇaṃ *jâva* pajjosaviṃti[7], tahâ ṇaṃ je ajjattâe samaṇâ niggaṃthâ viharaṃti, ee[9] vi ya[10] ṇaṃ vâsâṇaṃ *jâva*[11] pajjosaviṃti[11]. (6.) jahâ ṇaṃ je ajjattâe samaṇâ niggaṃthâ viharaṃti[8] vâsâṇaṃ *jâva*[12] pajjosaviṃti[7], tahâ ṇaṃ amhaṃ pi âyariyâ[13] uvajjhâyâ *jâva* pajjosaviṃti[7], (7.) jahâ ṇaṃ amhaṃ pi âyariyâ[13] vâsâṇaṃ *jâva* pajjosaviṃti[7], tahâ ṇaṃ amhe vi vâsâṇaṃ sa-vîsai-râe mâse viikkaṃte[2] vâsâ-vâsaṃ pajjosavemo. aṃtarâ vi ya[14] se kappai pajjosavittae, no se kappai taṃ rayaṇiṃ uvâyaṇâvittae[15]. (8.) I.

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1. 1) bhay° B. 2) viti° A, vai° C. 3) keṇaṃ A.

2. 1) jan BCEH. 2) pâî° C. 3) *y* only after *a*, *â* in E. 4) B adds guttâiṃ, E item after littâiṃ. 5) khâi C. 6) CH add sa aṭṭhâiṃ. 7) teṇaṃ A. 8) °ati C. 9) bhay° B. 10) viti° A.

3—8. 1) bhay° B. 2) viti° A. 3) EM fully repeated. 4) vâsâvâsaṃ C om. jâva. 5) not in CEM. 6) ABM om. 7) °eṃti A. 8) EHM om. 9) te AM. 10) a BE, not in AM. 11) A om. 12) AHM, fully repeated. 13) °iâ E. 14) a EM. 15) uvâiṇ° BCE; M commentary.

vâsâ-vâsaṃ pajjosaviyâṇaṃ[1] kappai niggaṃthâṇa vâ niggaṃthîṇa vâ savvao samaṃtâ sa-kosaṃ joyaṇaṃ[1] uggahaṃ ogiṇhittâ[2] ṇaṃ ciṭṭhiuṃ[3], ahâ-laṃdaṃ avi uggahe. (9.) II.

vâsâ-vâsaṃ pajjosaviyâṇaṃ[2] kappai niggaṃthâṇa vâ niggaṃthîṇa vâ savvao samaṃtâ sa-kosaṃ joyaṇaṃ[2] bhikkhâyariyâe[3] gaṃtuṃ paḍiniyattae[4]. (10.) jattha ṇaṃ[5] naî niccoyagâ[5] nicca-saṃdaṇâ, no se kappai savvao samaṃtâ sa-kosaṃ joyaṇaṃ[2] bhikkhâyariyâe[7] gaṃtuṃ paḍiniyattae[4]. (11.) Erâvaî[8] Kuṇâlâe jattha cakkiyâ[2] siyâ[2] egaṃ pâyaṃ jale kiccâ egaṃ pâyaṃ thale kiccâ evaṃ[9] cakkiyâ[10], eva ṇhaṃ[11] kappai savvao samaṃtâ sa-kosaṃ[12] joyaṇaṃ[2] bhikkhâyariyâe[9] gaṃtuṃ paḍiniyattae[4]. (12.) evaṃ no cakkiyâ[2], evaṃ se[13] no kappai savvao samaṃtâ sa-kosaṃ[12] joyaṇaṃ[2] bhikkhâyariyâe[9] gaṃtuṃ paḍiniyattae. (13.) III.

vâsâ-vâsaṃ pajjosaviyâṇaṃ[1] atthegaiyâṇaṃ[2] evaṃ vutta-puvvaṃ bhavai: dâve, bhaṃte! evaṃ se kappai dâvittae[3], no se kappai paḍigâhittae. (14.) vâsâ-vâsaṃ pajjosaviyâṇaṃ[1] atthegaiyâṇaṃ[1] evaṃ vutta-puvvaṃ bhavai[4]: paḍigâhe, bhaṃte! evaṃ se kappai paḍigâhittae[3], no se kappai dâvittae. (15.) vâsâ-vâsaṃ pajjosaviyâṇaṃ atthegaiyâṇaṃ evaṃ vutta-puvvaṃ bhavai[4]: dâve, bhaṃte! paḍigâhe[5], bhaṃte! evaṃ se kappai dâvittae paḍigâhittae vâ. (16.) IV.

vâsâ-vâsaṃ pajjosaviyâṇaṃ[1] ṇo kappai niggaṃthâṇa vâ niggaṃthîṇa vâ haṭṭhâṇaṃ âroggâṇaṃ[2] baliya[3]-sarîrâṇaṃ imâo nava rasa-vigaîo[4] abhikkhaṇaṃ 2 âhârittae[5], taṃ jahâ: khîraṃ, dahiṃ, nava-ṇîyaṃ[3], sappiṃ, tellaṃ[6], guḍaṃ, mahuṃ, majjaṃ, maṃsaṃ. (17.) V.

vâsâ-vâsaṃ pajjosaviyâṇaṃ[1] atthegaiyâṇaṃ[2] evaṃ vutta-puvvaṃ bhavai: 'aṭṭho, bhaṃte! gilâṇassa?' se ya[3] vaejjâ[4]: "aṭṭho" — se ya[3] puccheyavve[5]: 'kevaieṇaṃ[6] aṭṭho?' se ya[3] vaejjâ[4]: "evaieṇaṃ aṭṭho gilâṇassa; jaṃ se pamâṇaṃ vayai[7], se pamâṇe[8] oghettavve[9]". se ya[3] vinnavejjâ[4], se ya[3] vinnavemâṇe labhejjâ[4], se ya[3] pamâṇa-patte: 'hou! alâhi!' ii[10] vattavvaṃ. siyâ[2]: 'se kim âhu bhaṃte?' "evaieṇaṃ[11] aṭṭho gilâṇassa". siyâ[2] ṇaṃ eṇaṃ vayaṃtaṃ paro vaejjâ[4]: 'paḍigâhehi ajjo! tumaṃ pacchâ[12] bhokkhasi[13] vâ, pâhisi[14] vâ' — evaṃ se kappai paḍigâhittae[15], no[16] se kappai gilâṇassa[17] nîsâe[18] paḍigâhittae. (18.) VI.

vâsâ-vâsaṃ pajjosaviyâṇaṃ[1] atthiṇaṃ[2] therâṇaṃ taha-ppa-

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9. 1) see 2[8]. 2) u° CEM, nh EM, gi° A. 3) ciṭṭhauṃ C.

10—13. 1) °itâṇaṃ A, °iâṇaṃ E. 2) *y* only after *a*, *â* in EM. 3) °iâe E. 4) paḍiy° A. 5) ABM om. 6) °oda° A, °oa° E. 7) °iri° A, see[3]. 8) °atî C. 9) not in A. 10) not in A, see[2]; M adds siâ. 11) nh EM. 12) kk B. 13) nhaṃ A.

14—16. 1) see 2[8]. 2) see[1], °gayâṇaṃ C. 3) °ett° A. 4) ha° A, °ti H. 5) °hehi M.

17. 1) abbreviated in EM. 2) aru° BEM. S *kvacit* S ârogâṇaṃ. 3) see 10[2]. 4) °io B. 5) °re° C. 6) ti° BCEM.

18. 1) pa EM, not in AC. 2) see 2[8]. 3) a BEM. 4) °ijj° BEM. 5) °ea° EM, pucche S *kvacit*. 6) kevatiteṇaṃ CH, °ieṇ° M. 7) vadati H. 8) °ṇa EM, ṇâ H. 9) u° CHM, ghi° B, °itt° BCEM. 10) iti CH, ia BEM. 11) °aîe° CHM. 12) pitthâ A. 13) bhu° BEM, °esi A. 14) dâhisi *kvacit* S. 15) °ett° A. 16) ṇo A. 17) gilâṇa M. 18) ṇṇîsâe A.

19. 1) see 2[3]. 2) atthegayâṇaṃ A.

gârâiṃ kulâiṃ kaḍâiṃ pattiyâiṃ[1] thejjâiṃ[3] vesâsiyâiṃ[1] sammayâiṃ bahumayâiṃ aṇumayâiṃ bhavaṃti, jattha[4] se no[5] kappai adakkhu[6] vaittae: atthi te, âuso[7]! imaṃ vâ 2? — 'kim âhu bhaṃte?' "saḍḍhî gihî giṇhai[8] vâ, teṇiyaṃ[9] pi kujjâ." (19.)

vâsâ-vâsaṃ pajjosaviyassa[1] nicca-bhattiyassa[2] bhikkhussa kappai[3] egaṃ goyara[4]-kâlaṃ gâhâvai-kulaṃ bhattâe vâ pâṇâe vâ nikkhamittae vâ pavisittae vâ. [5]nannattha âyariya[4]-veyâvacceṇa[7] vâ[8], evaṃ uvajjhâya[6]-tavassi-gilâṇa-veyâvacceṇa[7]vâ[8], khuḍḍa[9]-khuḍḍiyâe[4] evaṃ[8] avaṃjaṇa[8]-jâyaeṇaṃ[10]. (20.) VII.

vâsâ-vâsaṃ p. cauttha-bhattiyassa[1] bhikkhussa ayaṃ evaie visese, jaṃ se pâo[2] nikkhamma puvvâm eva viyaḍagaṃ[3] bhoccâ[4] pacchâ[5] paḍiggahagaṃ[6] saṃlihiya[7] saṃpamajjiya[7] se ya saṃtharijjâ[8], kappai se tad-divasaṃ teṇ' eva bhatt'-aṭṭheṇaṃ pajjosavittae; se ya[9] no saṃtharijjâ[8], evaṃ se kappai doccaṃ[10] pi gâhâvai-kulaṃ bhattâe vâ pâṇâe vâ nikkhamittae vâ pavisittae vâ. (21.) vâsâ-vâsaṃ p. chaṭṭha-bhattiyassa[1] bhikkhussa kappaṃti do goyara[11]-kâlâ gâhâvai-k. bh. v. p. v. n. v. p. v. (22.) vâsâ-vâsaṃ p. aṭṭhama-bhattiyassa[1] bhikkhussa kappaṃti tao goyara[11]-kâlâ gâhâvai-k. bh. v. p. v. n. v. p. v. (23.) vâsâ-vâsaṃ p. vigiṭṭha[12]-bhattiyassa[13] bhikkhussa kappaṃti savve vi goyara[11]-kâlâ gâhâvai-k. bh. v. p. v. n. v. p. v. (24.) VIII.

vâsâ-vâsaṃ p. nicca-bhattiyassa[1] bhikkhussa kappaṃti savvâiṃ pâṇagâiṃ paḍigâhittae. vâsâ-vâsaṃ p. cauttha-bhattiyassa[1] kappaṃti tao pâṇagâiṃ paḍigâhittae, taṃ jahâ: usseimaṃ vâ[2], saṃseimaṃ vâ[3], câulọdagaṃ vâ[4]. vâsâ-vâsaṃ p. chaṭṭha-bhattiyassa[1] bhikkhussa kappaṃti tao pâṇagâiṃ paḍigâhittae, taṃ jahâ: tilọdagaṃ vâ[5], tusọdagaṃ vâ[5], javọdagaṃ vâ[5]. vâsâ-vâsaṃ p. aṭṭhama-bhattiyassa[6] bhikkhussa kappaṃti tao pâṇagâiṃ paḍigâhittae, taṃ jahâ: âyâmaṃ vâ[7], sovîraṃ vâ[7], suddha-viyaḍaṃ[8] vâ. vâsâ-vâsaṃ p. vigiṭṭha-bhattiyassa[9] bhikkhussa kappai ege usiṇa-viyaḍe[9] paḍigâhittae, se vi ya[6] ṇaṃ a-sitthe, no vi ya[6] ṇaṃ sa-sitthe. vâsâ-vâsaṃ p. bhatta[10]-paḍiyâikkhiyassa[11] bhikkhussa kappai ege usiṇa-viyaḍe[12] paḍigâhittae, se vi ya[6] ṇaṃ a-sitthe, no vi ya[6] ṇaṃ sa-sitthe, se vi ya[6] ṇaṃ paripûe[13], no c'eva ṇaṃ a-paripûe[13], se vi ya[6] ṇaṃ parinimie, no c'eva ṇaṃ a-parinimie, [14]se ya[6] ṇaṃ bahu-saṃpunne, no c'eva ṇaṃ a-bahu-saṃpunne. (25.) IX.

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19. 3) thi° BEM. 4) tattha CH. 5) ṇṇo A. 6) °ṭṭhu CH, adiṭṭhaṃ A. 7) âuse M. 8) nh BC. 9) °iaṃ EM.

20. 1) °ia° E, pa M; C om. 2) °iassa EM. 3) °aṃti C, °ati M. 4) see 2[3]. 5) ṇa° S, ann° B; all down to 21 se a na saṃtharijjâ wanting in M. 6) E adds veâvacceṇa vâ. 7) see[4] and [8]. 8) not in A. 9) khuḍḍaeṇa vâ BE. 10) jâeṇaṃ jâeṇa H, jâyaeṇa E, not in A, H adds vâ.

21—24. 1) °iassa BE. 2) pâu CEH. 3) via° E, ṃḍ H. 4) bhu° BE. 5) piccâ B. 6) °haṃ BE. 7) °ia E, °iyâ A. 8) °ejja° CH. 9) a EM. 10) du° BEM. 11) goara E. 12) vik° CEH. 13) °iassa BEM.

25. 1) °iassa BEM. 2) not in AHM. 3) not in ACHM. 4) not in HM. 5) °odae CEH, om. vâ. 6) *y* only after *a*, *â* in BE. 7) EM om. vâ, E °e, M °a. 8) via° E, °ḍe AE, EM om. vâ. 9) °ia° E. 10) A adds pâṇe. 11) see 10[3]. 12) see[6], usiṇọdae A. 13) °pûae BC, pûîe E. 14) the rest wanting in ACH, *kvacit* S.

vâsâ-vâsaṃ p. saṃkhâ-dattiyassa[1] bhikkhussa kappaṃti paṃca dattîo bhoyaṇassa[1] paḍigâhittae, paṃca pâṇagassa; ahavâ cattâri bhoyaṇassa[1], paṃca pâṇagassa; ahavâ paṃca bhoyaṇassa[1], cattâri pâṇagassa. tattha egâ dattî loṇâ sâyaṇa-mittam[2] avi[3] paḍigâhiyâ[1] siyâ[1]. kappai se tad-divasaṃ teṇ' eva bhatt'-aṭṭheṇaṃ pajjosavittae, no se kappai doccaṃ[4] pi gâhâvai-kulaṃ bh. v. p. v. n. v. p. v. (26.) X.

vâsâ-vâsaṃ p. no kappai niggaṃthâṇa[1] vâ niggaṃthîṇa[2] vâ[2] jâva uvassayâo satta-ghar'-aṃtaraṃ saṃkhaḍiṃ saṃniyaṭṭa[3]-cârissa ittae[4]. ege[5] evam âhaṃsu: [6]no kappai jâva uvassayâo pareṇaṃ[7] saṃkhaḍiṃ saṃniyaṭṭa[8]-cârissa ittae; ege puṇa evam âhaṃsu: no kappai jâva uvassayâo paraṃpareṇaṃ[7] saṃkhaḍiṃ saṃniyaṭṭa[9]-cârissa ittae. (27.) vâsâ-vâsaṃ p. no kappai pâṇi-paḍiggahiyassa[1] bhikkhussa kaṇaga-phusiya[1]-mittam[2] avi vuṭṭhi-kâyaṃsi nivayamâṇaṃsi gâhâvai-kulaṃ *jâva* pavisittae vâ. (28.) vâsâ-vâsaṃ p. pâṇi-paḍiggahiyassa[1] bhikkhussa no kappai agihaṃsi piṃḍavâyaṃ paḍigâhittâ pajjosavittae: [3]pajjosavemâṇassa sahasâ vuṭṭhi-kâe nivaejjâ[4]. desaṃ bhoccâ[5] desam âdâya[6] se[7] pâṇiṇâ pâṇiṃ paripihittâ[8], uraṃsi vâ ṇaṃ nilijjijjâ, kakkhaṃsi vâ ṇaṃ samâhaḍijjâ[9], ahâchannâṇi[10] vâ leṇâṇi vâ uvâgacchijjâ, rukkha-mûlâṇi vâ uvâgacchijjâ[9], jahâ se pâṇiṃsi[11] dae vâ, daga-rae vâ, daga-phusiyâ[12] vâ no[13] pariyâvajjai[14]. (29.) XI.

vâsâ-vâsaṃ p. pâṇi-paḍiggahiyassa[1] bhikkhussa jaṃ kiṃci[2] kaṇaga-phusiya[1]-mittaṃ pi nivaḍai, no se kappai bhattâe v. p. v. n. v. p. v. (30.) XII.

vâsâ-vâsaṃ p. paḍiggaha-dhârissa bhikkhussa no kappai vagghâriya[1]-vuṭṭhi-kâyaṃsi gâhâvai-k. bh. v. p. v. n. v. p. v; kappai se appa-vuṭṭhi-kâyaṃsi s'-aṃtar'-uttaraṃsi[2] gâhâvai-k. bh. v. p. v. n. v. p. v. (31.) ११०० vâsâ-vâsaṃ p. niggaṃthassa ya[3] gâhâvai-kulaṃ piṃḍavâya-paḍiyâe[1] aṇupaviṭṭhassa nigijjhiya[4] 2 vuṭṭhi-kâe nivaijjâ[5], kappai se ahe ârâmaṃsi vâ, ahe uvassayaṃsi vâ, ahe viyaḍa[6]-gihaṃsi vâ, ahe rukkha-mûlaṃsi vâ uvâgacchittae. (32.) tattha se puvvâgamaṇeṇaṃ puvvâutte câulodaṇe pacchâutte bhiliṃga[7]-sûve[8], kappai[9] se câulodaṇe paḍigâhittae[10], no se kappai bhiliṃga[7]-sûve[8] paḍigâhittae. (33.) tattha se puvvâgamaṇeṇaṃ puvvâutte

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26. 1) see 25[6]. 2) me° A. 3) iva B. 4) du° BEM.

27. 1) °thassa C. 2) not in CH, 2 AM. 3) ni° H, °ia° BE. 4) e° AS, ie C. 5) CHM add puṇa. 6) down to ege not in A. 7) CH add sattagharaṃtaraṃ. 8) ni° C, °ia° EM. 9) °ia° BEM.

28 and 29. 1) *y* only after *a*, *â* in BEM. 2) me° A. 3) down to nivaejjâ not in A. 4) °ijjâ BEM. 5) bhu° BEHM. 6) ây° A. 7) AC om. 8) °peh° A, parivittâ H. 9) °ejjâ A. 10) ṇṇ A. 11) °iṃsu A. 12) °siâ E, °si A. 13) ṇo A. 14) pariâ° AE, °vijjai B.

30. 1) °ia° EM. 2) keci M.

31—35. 1) see 28[1]. 2) °rassa B. 3) not in BEM, M adds niggaṃthî vâ. 4) nigg° CEM, °jjiya A, °ia EM. 5) °ijjâ A. 6) via° E. 7) bhilaṃgu A, bhilaṃga E. 8) sûce B, rûve C. 9) °ati CH. 10) °ettae A.

bhilimga[7]-sûve[8] pacchâutte câulodaṇe, kappai se bhilimga[7]-sûve paḍigâhittae, no se[11] kappai câulodaṇe paḍigâhittae. (34.) tattha se puvvâgamaṇeṇaṃ do vi puvvâuttâiṃ vaṭṭaṃti[12], kappaṃti se do vi paḍigâhittae. [13]tattha se puvvâgamaṇeṇaṃ do vi pacchâuttâiṃ, no se[11] kappaṃti do vi paḍigâhittae. je se tattha puvvâgamaṇeṇaṃ puvvâutte, se kappai[9] paḍigâhittae; je se tattha puvvâgamaṇeṇaṃ pacchâutte, no se kappai paḍigâhittae. (35.) vâsâ-vâsaṃ p. niggaṃthassa[1] gâhâvai-kulaṃ piṃḍavâya-paḍiyâe[2] paviṭṭhassa[3] nigijjhiya[4] 2 vuṭṭhi-kâe nivaijjâ[5], kappai se ahe ârâmaṃsi vâ [6]ahe uvassayaṃsi vâ, ahe viyaḍa-gihaṃsi vâ, ahe rukkha-mûlaṃsi vâ uvâgacchittae, no se kappai puvva-gahieṇaṃ bhatta-pâṇeṇaṃ[7] velaṃ uvâyaṇâvittae[8]; kappai se puvvâm[9] eva viyaḍagaṃ[10] bhoccâ[11] pacchâ[12] paḍiggahagaṃ[13] saṃlihiya[2] 2 saṃpamajjiya[2] 2 egâyayaṃ[14] bhaṃḍagaṃ kaṭṭu sâvasese sûrie[15], jeṇ' eva uvassae, ten' eva uvâgacchittae, no se kappai taṃ rayaṇiṃ tatth' eva uvâyaṇâvittae[16]. (36.) vâsâ-vâsaṃ p. niggaṃthassa gâhâvai-kulaṃ piṃḍavâya-paḍiyâe[2] aṇupaviṭṭhassa nigijjhiya[4] 2 vuṭṭhi-kâe nivaijjâ, kappai se ahe ârâmaṃsi vâ *jâva*[17] uvâgacchittae. (37.) tattha no kappai egassa[1] niggaṃthassa egâe[1] niggaṃthîe egayao[2] ciṭṭhittae; tattha no kappai egassa niggaṃthassa dunha[4] ya[3] niggaṃthîṇaṃ egayao[5] ciṭṭhittae; tattha no kappai dunhaṃ[4] niggaṃthâṇaṃ egâe[1] niggaṃthîe egayao[5] ciṭṭhittae; tattha no kappai dunhaṃ[4] niggaṃthâṇaṃ dunha[6] ya niggaṃthîṇaṃ[7] egayao[5] ciṭṭhittae. atthi ya[8] ittha kei paṃcame[9], khuḍḍae vâ khuḍḍiyâ[10] vâ, annesiṃ vâ saṃloe sa-paḍiduvâre, eva nhaṃ[11] kappai[12] egayao[13] ciṭṭhittae. (38.) vâsâ-vâsaṃ p. niggaṃthassa[1] gâhâvai-kulaṃ piṃḍavâya-paḍiyâe[2] aṇupaviṭṭhassa nigijjhiya[3] 2 vuṭṭhi-kâe nivaijjâ[4], kappai se ahe ârâmaṃsi vâ *jâva* uvâgacchittae. tattha no kappai egassa niggaṃthassa[5] egâe agârîe[6] egayao[7] ciṭṭhittae; evaṃ cau-bhaṃgo. atthi ya[8] ittha kei paṃcame[9], there vâ theriyâ[2] vâ, annesiṃ[10] vâ, saṃloe sa-paḍiduvâre, evaṃ[11] kappai egayao[12] ciṭṭhittae. [13]evaṃ c'eva niggaṃthîe agârassa ya bhâṇiyavvaṃ[14]. (39.) XIII.

vâsâ-vâsaṃ p. no kappai niggaṃthâṇa vâ niggaṃthîṇa vâ aparinnaeṇaṃ[1] aparinnayassa[2] aṭṭhâe asaṇaṃ vâ, [3]pâṇaṃ vâ, khâimaṃ

31—35. 11) AE om. 12) not in CH. 13) down to je se not in BEM.

36 and 37. 1) A adds vâ. 2) see 28[1]. 3) aṇupa° C. 4) nigg° BCEM, see[2]. 5) °ejjâ A. 6) jâva uvâgacchittae M. 7) B adds taṃ. 8) uvâiṇ° ABCEH. 9) °âgam E. 10) via° EB. 11) bhu° BEM. 12) piccâ BE. 13) °haṃ B. 14) egao BM, egaya E. 15) sûre M. 16) uvâiṇ° BE. 17) full phrase C.

38. 1) A adds ya. 2) egao BCM. 3) CEHM om. 4) doṇha ya A, °aṃ CEHM. 5) egao CEM. 6) °aṃ BE, om. ya. 7) °ṇa ya BE. 8) not in AB, a EM, yâiṃtha kei *kvacit* S. 9) °mae A. 10) °iâ BEM. 11) ṇhaṃ AS. 12) B adds se. 13) egao HM.

39. 1) A adds ya. 2) see 28[1]. 3) nigg° BCM. 4) °ejjâ A. 5) AM add ya. 6) A adds ya, E a. 7) egau M, egaya H. 8) a EM, ṇaṃ B. 9) °mae ACEH. 10) ṇṇ A. 11) evaṇhaṃ B. 12) egao CHM. 13) the rest is wanting in ACH. 14) °ia° E.

40 and 41. 1) °ṇṇatteṇaṃ A. 2) °nnattassa A. 3) Mss: 4 jâva paḍigâhittâe.

vâ, sâimaṃ vâ paḍigâhittae. (40.) se kim âhu bhaṃte? icchâ-paro aparinnae[4] bhuṃjijjâ[5], icchâ-paro na bhuṃjijjâ[5]. (41.) XIV.

vâsâ-vâsaṃ p. no kappai niggaṃthâṇa vâ niggaṃthîṇa vâ uda'-ulleṇa vâ sa-siṇiddheṇa vâ kâeṇaṃ asaṇaṃ vâ 4[1] âhârittae (42.) se kim âhu bhaṃte? satta siṇehâyayaṇâ pannattâ[2], taṃ jahâ: pâṇî, pâṇi-lehâ, nahâ, naha[3]-sihâ, bhamuhâ, ahar'-oṭṭhâ[4], uttar'-oṭṭhâ[4]. aha puṇa evaṃ jâṇijjâ: vigaodae[5] se[6] kâe, chinna-siṇehe; evaṃ se kappai asaṇaṃ vâ 4 âhârittae. (43.) XV.

vâsâ-vâsaṃ p. iha khalu niggaṃthâṇa vâ niggaṃthîṇa vâ imâiṃ aṭṭha suhumâiṃ, jâiṃ chaumattheṇaṃ niggaṃtheṇa vâ niggaṃthîe[1] vâ abhikkhaṇaṃ 2 jâṇiyavvâiṃ[2] pâsiyavvâiṃ[2] paḍilehiyavvâiṃ[2] bhavaṃti, taṃ jahâ: pâṇa-suhumaṃ[3], paṇaga-suhumaṃ[3], bîya[4]-suhumaṃ[3], hariya[4]-suhumaṃ[3], puppha-suhumaṃ[3], aṃḍa-suhumaṃ[3], leṇa-suhumaṃ[3], siṇeha-suhumaṃ[3]. se kiṃ taṃ pâṇa-suhume? pâṇa-suhume paṃca-vihe pannatte[4], taṃ jahâ: kinhe, nîle, lohie, hâlidde, sukkile. atthi kuṃthû aṇuddharî nâmaṃ[5], jâ ṭhiyâ[6] acalamâṇâ chaumatthâṇaṃ niggaṃthâṇa vâ 2 no cakkhu-phâsaṃ[7] havvam âgacchai[8], [9]jâ aṭṭhiyâ calamâṇâ chaumatthâṇaṃ cakkhu-phâsaṃ havvam âgacchai; jâ chaumattheṇaṃ niggaṃtheṇa vâ niggaṃthîe[10] vâ abhikkhaṇaṃ 2 jâṇiyavvâ[11] pâsiyavvâ[11] paḍilehiyavvâ[11] bhavai[12]. se taṃ pâṇa-suhume[3]. (44.) se kiṃ taṃ paṇaga-suhume[1]? [2]paṇaga-suhume paṃca-vihe pannatte[3]: kinhe[4] *jâva*[5] sukkile[6]. atthi paṇaga-suhume tad-davva[7]-samâṇa-vannae[8] nâmaṃ pannatte[3], je[9] chaumaṭṭheṇaṃ niggaṃtheṇa vâ 2 *jâva* paḍilehiyavve[10] bhavai[11]. se taṃ paṇaga-suhume. se kiṃ taṃ bîya[12]-suhume? [2]bîya-suhume paṃca-vihe pannatte[3]; taṃ jahâ: kinhe[4] *jâva*[5] sukkile[13]. atthi bîya[12]-suhume kaṇiyâ[14]-samâṇa-vannae nâmaṃ pannatte[3], je[9] chaumattheṇaṃ niggaṃtheṇa vâ 2 *jâva* paḍilehiyavve[12] bhavai. se taṃ bîya[12]-suhume. se kiṃ taṃ hariya[12]-suhume? [2]hariya-suhume paṃca-vihe pannatte[3]. kinhe *jâvâ* sukkile[15] atthi hariya[12]-suhume puḍhavî-samâṇa-vannae nâmaṃ pannatte[3], je[9] niggaṃtheṇa vâ 2 *jâva*[5] paḍilehiyavve[12] bhavai. se taṃ hariya[12]-suhume. se kiṃ taṃ puppha-suhume? [2]puppha-suhume paṃca-vihe pannatte[3], taṃ jahâ: kinhe[4] *jâva* sukkile[6]. atthi puppa-suhume rukkha[16]-samâṇa-vannae[8] nâmaṃ pannatte[3], je[9] chaumatthеṇaṃ niggaṃtheṇa vâ 2 *jâva* paḍilehiyavve[12] bhavai. se taṃ

40 and 41. 4) apaḍinnate A. 5) °ejjâ A.

42 and 43. 1) fully repeated in B. 2) not in AB, ṇṇ C. 3) ṇṇaha A. 4) utthâ BEM. 5) °oyae CH. 6) me EM.

44. 1) °thîṇa BCH, 2 M. 2) °ia° E. 3) °ha° M, Mss. write always °suhume 2 paṃca°. 4) ṇṇ A. 5) M adds samuppanâ. 6) see 28[1]. 7) pâ° H. 8) °aṃti M. 9) down to âgacchai only in CH. 10) °îṇa CH. 11) °ia° EM. 12) °aṃti CH.

45. 1) suhame M. 2) Mss. 2. 3) ṇṇ A. S. 4) ṇh BC. 5) some Mss. have the full phrase. 6) °lle CM. 7) dava BEH. 8) vanne AB. 9) jaṃ A. 10) °ia° BE. 11) °aṃti CH. 12) see 28[1]. 13) °lle CHM. 14) °iâ E. 15) °lle CEHM. 16) rukkheṇa A.

puppha-suhume. se kiṃ taṃ aṃḍa-suhume? [2]aṃḍa-suhume paṃca-vihe pannatte[3]: [17]uddaṃs'-aṃḍe, ukkaliy'[12]-aṃḍe pipîliy'[12]-aṃḍe haliy'[12]-aṃḍe, hallohaliy'[12]-aṃḍe, je niggaṃtheṇa vâ 2 *jâva* paḍilehiyavve[11] bhavai. se taṃ aṃḍa-suhume. se kiṃ taṃ leṇa-suhume? [2]leṇa-suhume paṃca-vihe pannatte[3]. taṃ jahâ: uttiṃga-leṇe, bhiṃgu-leṇe, ujjue[18], tâla-mûlae, saṃbukkâvaṭṭe nâmaṃ paṃcame, je[9] niggaṃtheṇa vâ 2 *jâva* paḍilehiyavve[12] bhavai. se taṃ leṇa-suhume. se kiṃ taṃ siṇeha-suhume? [2]siṇeha-suhume paṃca-vihe pannatte[3], taṃ jahâ: ussâ[19], himae, mahiyâ[11], karae, harataṇue, je niggaṃtheṇa vâ 2 *jâva* paḍilehiyavve[11] bhavai. se taṃ siṇeha-suhume. (45.) XVI.

vâsâ-vâsaṃ pajjosavie[1] bhikkhû ya[2] icchijjâ gâhâvai-kulaṃ bh. v. p. v. n. v. p. v., no se kappai aṇâpucchittâ âyariyaṃ[3] vâ, uvajjhâyaṃ vâ, theraṃ[4], pavattiṃ, gaṇiṃ, gaṇaharaṃ, gaṇâvaccheyayaṃ[5], jaṃ vâ purao-kâuṃ[6] viharai; kappai se âpucchiuṃ[7] âyariyaṃ[3] vâ *jâva* jaṃ vâ purao-kâuṃ viharai: 'icchâmi ṇaṃ tubbhehiṃ abbhaṇunnâe[8] samâṇe gâhâvai-k. bh. v. p. v. n. v. p. v.'; te ya[9] se viyarejjâ[10], evaṃ se kappai gâhâvai-k. bh. v. p. v. n. v. p. v.; te ya[9] se no viyarejjâ[10], evaṃ se no kappai gâhâvai-k. bh. v. p. v. n. v. p. v. se kim âhu bhaṃte? âyariyâ[11] paccavâyaṃ jâṇaṃti. (46.) evaṃ vihâra-bhûmiṃ vâ, viyâra[11]-bhûmiṃ vâ, annaṃ[12] vâ jaṃ kiṃci[13] paoyaṇaṃ[11], evaṃ gâmâṇugâmaṃ dûijjattae[14]. (47.) vâsâ-vâsaṃ p. bhikkhû ya[1] icchijjâ annayariṃ[2] vigaiṃ âhârittae[3], no se kappai aṇâpucchittâ âyariyaṃ[4] vâ *jâva* gaṇâvaccheyayaṃ[5] vâ, jaṃ vâ purao-kâuṃ viharai; kappai se[6] âpucchittâ ṇaṃ, *taṃ c'eva*[7]: 'icchâmi ṇaṃ, bhaṃte! tubbhehiṃ âbbhaṇunnâe[8] samâṇe annayariṃ[9] vigaiṃ âhârittae[3]', taṃ jahâ: evaiyaṃ[4] vâ evaikhutto[10] vâ. te ya[11] se viyarejjâ[12], evaṃ se kappai annayariṃ vigaiṃ âhârittae[3]; te ya[11] se no viyarejjâ[12], evaṃ se no kappai annayariṃ vigaiṃ âhârittae. se kim âhu bhaṃte? âyariyâ paccavâyaṃ jâṇaṃti. (48.) vâsâ-vâsaṃ p. bhikkhû ya[1] icchijjâ annayariṃ[2] teicchiṃ[3] âuṭṭittae, *taṃ c'eva savvaṃ bhâṇiyavvaṃ*. (49.) vâsâ-vâsaṃ p. bhikkhû ya[1] icchijjâ annayaraṃ[4] orâlaṃ[5] tavo-kammaṃ uvasaṃpajjittâ ṇaṃ viharittae, *taṃ c'eva savvaṃ bhâṇiyavvaṃ*[6]. (50.) vâsâ-vâsaṃ p. bhikkhû ya[7]

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45. 17) A: udayaṃḍe, ukkaliyaṃḍe, uddaṃsaṃḍe, pipîliyaṃḍe, hallohaliyaṃḍe. 18) ujjae M. S. 19) osâ S.

46 and 47. 1) ABCH abbreviated. 2) CEHM om. 3) °iaṃ E. 4) B adds vâ. 5) °ea° E, °eiyaṃ B. 6) °kâo B, kâoṃ C. 7) °ittâ H. 8) aṇu° A, ṇṇ ACM. 9) a BE. 10) via° BE, °ijjâ BEM. 11) see 25[6]. 12) ṇṇ A. 13) kiṃpi B, kiṃbi H. 14) °ittae BEM, S.

48. 1) not in CEHM. 2) ṇṇ A. 3) °ettae A. 4) see 28[1]. 5) °eyaṃ ACH, see[4], not in M. 6) not in H. 7) âyariaṃ jâva âhârittae BM. 8) ṇṇ CM. 9) ṇṇ M. 10) evaṃ tikkhutto ACH. 11) a BE. 12) viarijjâ BE. 13) °iâ BE.

49—51. 1) a B, not in CEHM. 2) °raṃ H. 3) °iaṃ BM, teg° E, °aṃ CE. 4) °râgaṃ BE. 5) u° HM., BEM add kallâṇaṃ sivaṃ dhannaṃ maṃgallaṃ sassirîyaṃ mahâṇubhâvaṃ. 6) BCE om. 7) CEHM om.

icchijjâ apacchima-mâraṇ'-aṃtiya[8]-saṃlehaṇâ-jûsaṇâ-jûsie bhatta-pâṇa-paḍiyâikkhie pâovagae[9] kâlaṃ aṇavakaṃkhamâṇe viharittae vâ, nikkhamittae vâ, pavisittae vâ, asaṇaṃ 4 âhârittae[10] vâ, uccâraṃ vâ pâsavaṇaṃ vâ pariṭṭhâvittae, sajjhâyaṃ vâ karittae[11], dhamma-jâgariyaṃ[12] vâ jâgarittae, no se kappai aṇâpucchittâ, *taṃ c'eva.* (51.) XVII.

vâsâ-vâsaṃ p. bhikkhû ya[1] icchijjâ vatthaṃ vâ paḍiggahaṃ vâ kaṃbalaṃ vâ pâya-puṃchaṇaṃ[2] vâ annayaraṃ[3] vâ uvahiṃ âyâvittae[4] vâ payâvittae vâ, no se kappai [5]egaṃ vâ aṇegaṃ vâ apaḍinnavittâ gâhâvai-kulaṃ bh. v. p. v. n. v. p. v., asaṇaṃ vâ âhârittae[6], bahiyâ[7] [8]viyâra-bhûmiṃ[9] vâ, vihâra-bhûmiṃ[9] vâ, sajjhâyaṃ vâ karittae, kâ'-ussaggaṃ vâ ṭhâṇaṃ vâ ṭhâittae.' atthi ya[10] ittha kei[11] ahâ[12]-sannihie ege[13] vâ aṇegâ vâ, kappai se evaṃ vadittae[14]: 'imaṃ tâ, ajjo! muhuttagaṃ jâṇâhi[15] jâva tâva[16] ahaṃ gâhâvai-kulaṃ *jâva* kâ'-ussagaṃ vâ ṭhâṇaṃ vâ ṭhâittae.' se ya[17] se paḍisuṇijjâ, evaṃ se kappai gâhâvai-kulaṃ, *taṃ c'eva*; se ya[18] se no[19] paḍisuṇijjâ, evaṃ se no kappai gâhâvai-kulaṃ *jâva* kâ'-ussaggaṃ vâ ṭhâṇaṃ vâ ṭhâittae. (52.) XVIII.

vâsâ-vâsaṃ p. no[1] kappai niggaṃthâṇa vâ niggaṃthîṇa vâ aṇabhiggahiya[2]-sejjâsaṇieṇaṃ[3] hottae[4], âyâṇam eyaṃ: aṇabhiggahiya[5]-sejjâsaṇiyassa[6] aṇuccâ-kuiyassa[7] aṇaṭṭhâ-baṃdhissa[8] amiyâsaṇiyassa[5] aṇâtâviyassa[9] asamiyassa[5] abhikkhaṇaṃ 2 apaḍilehaṇâ[10]-sîlassa apamajjaṇâ[11]-sîlassa tahâ tahâ ṇaṃ saṃjame durârâhae bhavai. (53.) aṇâyâṇam[12] eyaṃ[13]: abhiggahiya[5]-sejjâsaṇiyassa[6] uccâ-kuiyassa[7] aṭṭhâ-baṃdhissa[8] miyâsaṇiyassa[5] âyâviyassa[5] samiyassa[14] abhi-kkhaṇaṃ 2 paḍilehaṇâ-sîlassa pamajjaṇâ-sîlassa tahâ 2 ṇaṃ saṃjame suârâhae[15] bhavai. (54.) XIX.

vâsâ-vâsaṃ p. kappai niggaṃthâṇa vâ niggaṃthîṇa vâ tao uccâra-pâsavaṇa-bhûmîo paḍilehittae[1]; na tahâ hemaṃta-gimhâsu[2], jahâ ṇaṃ vâsâsu. se kim âhu bhaṃte? vâsâsu ṇaṃ osaṇṇaṃ[3] pâṇâ ya taṇâ ya bîyâ[4] ya [5]paṇagâ ya [5]hariyâṇi[6] ya[6] bhavaṃti. (55.) XX.

vâsâ-vâsaṃ p. niggaṃthâṇa vâ niggaṃthîṇa vâ tao mattagâiṃ

49—51. 8) see 10[3]. 9) pâu° BE, pâugae C, evaṃ uvagae E. 10) °ettae A. 11) °ettae C. 12) °iaṃ E.

52. 1) a B, CEHM om. 2) pucch° HM, °iṇaṃ M. 3) °riṃ AC. 4) °ettae A. 5) down to gâhâ° not in ACH. 6) °attae C. 7) see 10[2]. 8) not in BM, E after vih° vâ, see[7]. 9) °mî A. 10) yâittha CH. 11) ke CH, abhisa-mannâgae (nt?) added in AM. 12) âhâ° A. 13) ego A. 14) vaittae BEM. 15) °ṇehi M, viyâṇ° CH. 16) not in C. 17) a BE, se ya not in M. 18) a BE. 19) ṇuo A.

53 and 54. 1) B adds se. 2) see 10[2]. 3) si° Mss. °iyâṇaṃ AB. 4) hu° BEM. 5) see 28[1]. 6) si° BEM, see[5]. 7) kû° A, see[5]. 8) °iyassa CH, °iassa M. 9) aṇâyâ° CH, see[5]. 10) app° B. 11) app° EH. 12) aṇâd° AB. 13) eaṃ M. 14) °ia° E, A om. the three preceding words and adds jâva. 15) suhâ° CH, M before saṃ°.

55. 1) °ettae A, °attae C. 2) °esu C. 3) nn BEMS. 4) bîâ EM, bîyâṇi CH, om. ya. 5) pâṇâ ya taṇâ ya *kvacit* S. 6) see 28[1].

ginhittae[1], taṃ jahâ: uccâra-mattae, pâsavaṇa-mattae, khela-mattae. (56.) XXI.

vâsâ-vâsaṃ p. no kappai niggaṃthâṇa vâ niggaṃthîṇa vâ paraṃ pajjosavaṇâo go-loma-ppamâṇa[1]-mittâ[2] vi kesâ taṃ rayaṇiṃ uvâyaṇâvittae[3], ajjeṇaṃ khura-muṃḍeṇa vâ lukka-siraeṇa vâ hoyavvaṃ[4] siyâ[5]; pakkhiyâ[5] ârovaṇâ, mâsie khurâ-muṃḍe, addha-mâsie kattari-muṃḍe, cham-mâsie loe, saṃvaccharie vâ[6] thera-kappe[7]. (57.) XXII.

vâsâ-vâsaṃ p. no kappai niggaṃthâṇa vâ niggaṃthîṇa vâ paraṃ pajjosavaṇâo ahigaraṇaṃ vaittae[1]; je ṇaṃ niggaṃtho[2] vâ 2 paraṃ pajjosavaṇâo ahigaraṇaṃ vayai[3], se ṇaṃ: 'akappeṇaṃ, ajjo! vayasî' 'ti[4] vattavve siyâ[5]. je ṇaṃ niggaṃtho[2] vâ 2 paraṃ pajjosavaṇâo ahigaraṇaṃ vayai[2], se ṇaṃ nijjûhiyavve[5] siyâ[5]. (58.) XXIII.

vâsâ-vâsaṃ p. iha khalu niggaṃthâṇa vâ niggaṃthîṇa vâ ajj' eva kakkhaḍe kaḍue viggahe[1] samuppajjijjâ[2], sehe râiṇiyaṃ[3] khâmijjâ, râiṇie[3] vi sehaṃ khâmijjâ[2]. १२०० khamiyavvaṃ[4], khamâviyavvaṃ[5], uvasamiyavvaṃ[4], uvasamâviyavvaṃ[5], sammui[6]-sampucchaṇâ-bahuleṇa hoyavvaṃ[7]: jo uvasamai, tassa atthi ârâhaṇâ; jo[8] na uvasamai, tassa n'atthi ârâhaṇâ, tamhâ appaṇâ c'eva uvasamiyavvaṃ[4]. se kim âhu bhaṃte? uvasama-sâraṃ khu sâmannaṃ. (59.) XXIV.

vâsâ-vâsaṃ p. kappai niggaṃthâṇa vâ niggaṃthîṇa vâ tao[1] uvassayâ[2] giṇhittae[3]; taṃ[4] veuvviyâ[5] paḍilehâ sâijjiyâ[6] pamajjaṇâ[7]. (60.) XXV.

vâsâ-vâsaṃ p. kappai niggaṃthâṇa vâ niggaṃthîṇa vâ annayariṃ disiṃ[1] vâ aṇudisiṃ[1] vâ avagijjhiya[2] 2 bhatta-pâṇaṃ gavesittae[3]. se kim âhu bhaṃte? osannaṃ[4] samaṇâ bhagavaṃto vâsâsu tavasaṃpauttâ bhavaṃti. tavassî dubbale[5] kilaṃte mucchijja vâ pavaḍijja[6] vâ, tâm eva disiṃ[1] vâ aṇudisiṃ vâ samaṇâ bhagavaṃto paḍijâgaraṃti. (61.) XXVI.

vâsâ-vâsaṃ p. kappai niggaṃthâṇa vâ niggaṃthîṇa vâ jâva cattâri paṃca joyaṇâiṃ[1] gaṃtuṃ paḍiniyattae[2], aṃtarâ vi ya[3] se kappai vatthae, no se kappai taṃ rayaṇiṃ tatth'eva uvâyaṇâvittae[4]. (62.) XXVII.

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56. 1) nh BEM, gihi° H, °attae HE.

57. 1) pâ° A. 2) me° A. 3) uvâiṇ° ABE. 4) hoa° BE, hoi° A, hovavvaṃ H. 5) °iâ BE. 6) not in AB. 7) A adds therâṇaṃ ukkoseṇa chammâsite, taruṇâṇaṃ caumâsite loo.

58. 1) vad° CH. 2) °âṇa CM. 3) °ati CH. 4) °i A. 5) see 25[6].

59. 1) vugg° BCEH. 2) °ejjâ C. 3) râyaṇ° B, see[4]. 4) see 25[6]. 5) °vea° E, see[8], °âmiyavvaṃ A. 6) sumai CH, sammaṃ A. 7) hoa° BE, hoi° A. 8) M inserts u.

60. 1) BCH om. 2) °ggatau H, °ggâtau C, °gga ES, °yâto A. 3) nh M. 4) BC add jahâ. 5) °iâ E, veuṭṭ° A S. *kvacit.* 6) °iâ E, tajjâiyâ A. 7) paḍilehâ S *kvacit.*

61. 1) °saṃ A. 2) avi° B, °ia E. 3) ugiṇhittae C, ginhittae H. 4) abhikkhaṇaṃ A. 5) duvvile A. 6) paḍijja A, pavajjijja B.

62. 1) joa° E. 2) paḍiy° A, nia° E. 3) a M. 4) uvâin° ABE.

icc'eyaṃ[1] saṃvacchariyaṃ[2] thera-kappaṃ ahâ-suttaṃ ahâ-kappaṃ ahâ-maggaṃ ahâ-taccaṃ sammaṃ kâeṇa phâsittâ pâlittâ sobhittâ tîrittâ kiṭṭittâ ârâhittâ âṇâe[3] aṇupâlittâ, atthegaiyâ[2] samaṇâ[4] niggaṃthâ teṇ' eva bhava-ggahaṇeṇaṃ sijjhaṃti bujjhaṃti muccaṃti parinivvâiṃti[5] savva-dukkhâṇam[6] aṃtaṃ kareṃti[7], atthegaiyâ docceṇaṃ[8] bhava-ggahaṇeṇaṃ sijjhaṃti *jâva*[9] savva-dukkhâṇam[6] aṃtaṃ kareṃti[7], atthegaiyâ tacceṇaṃ bhava-ggahaṇeṇaṃ *jâva* aṃtaṃ kareṃti[7], [10]satt'-aṭṭha bhava-ggahaṇâiṃ[11] n' âikkamaṃti. (63.)

teṇaṃ kâleṇaṃ teṇaṃ samaeṇaṃ samaṇe bhagavaṃ Mahâvîre Râyagihe nagare[1] guṇasilae ceie[2] bahûṇaṃ samaṇâṇaṃ bahûṇaṃ samaṇîṇaṃ bahûṇaṃ sâvayâṇaṃ bahûṇaṃ sâviyâṇaṃ bahûṇaṃ devâṇaṃ bahûṇaṃ devîṇaṃ[3] majjha-gae c'eva evam âikkhai, evaṃ bhâsai, evaṃ paṇṇavei[4], evaṃ parûvei, pajjosavaṇâ-kappaṃ nâmaṃ[5] ajjhayaṇaṃ sa-aṭṭhaṃ sa-heuyaṃ sa-kâraṇaṃ sa-suttaṃ sa-atthaṃ sa-ubhayaṃ sa-vâgaraṇaṃ bhujjo bhujjo uvadaṃsei. tti bemi. (64.)

pajjosavaṇâ-kappo[6] samatto[7].

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63. 1) eaṃ B, eiyaṃ C, eiaṃ E, aiaṃ M. 2) see 26[6]. 3) âṇâo M. 4) not in A. 5) °âyaṃti A. 6) °aṃ A. 7) °iṃti B, °aṃti CE. 8) du° BEM. 9) fully repeated in BE. 10) satta B. 11) B adds puṇa.

64. 1) nay° CH. 2) ceie CM. 3) samaṇuyâsurâe parisâe majjhagae *iti pâṭhas* S. 4) nn BE. 5) A adds aṭṭhamaṃ. 6) CHM add dasâ-suyakkhaṃdhassa aṭṭhamaṃ ajjhayaṇaṃ, A after sam°. 7) °ttaṃ CHM.

Appendix.

A has the following passage instead of Jinacaritra 33—46.

tae ṇaṃ sâ Tisalâ khattiyâṇî ikkaṃ ca ṇaṃ mahaṃ paṃḍaraṃ dhavalaṃ seyaṃ saṃkhaula-vimala-dadhi-ghaṇa-go-khîra-pheṇa-raya-nikara-payâsaṃ thira-laṭṭha-pauṭṭha-pîvara-susiliṭṭha-visiṭṭha-tikkha-dâḍhâ-viḍaṃbiya-muhaṃ rattọppala-patta-pauma-nilḷâliy'-agga-jîhaṃ vaṭṭa-paḍipunna-pasattha-niddha-mahu-guliya-piṃgal'-akkhaṃ paḍi-punna-viula-sujâya-khaṃdhaṃ nimmala-vara-kesara-dharaṃ sosiya-suṇimmiya-sujâya-apphoḍiya-laṃgûlaṃ somaṃ somâkâraṃ lîlâyaṃtaṃ jaṃbhâyaṃtaṃ gagaṇa-talâo uvayamâṇaṃ sîhaṃ abhimuhaṃ muhe pavisamâṇaṃ pâsittâ ṇaṃ paḍibuddhâ. (1.) ekkaṃ ca ṇaṃ mahaṃ paṃḍaraṃ dhavalaṃ seyaṃ saṃkhaula-vimala-sannikâsaṃ vaṭṭa-paḍipunna-kannaṃ pasattha-niddha-mahu-guliya-piṃgal'-akkhaṃ abbhuggaya-malliyâ-dhavala-daṃtaṃ kaṃcaṇa-kosî-paviṭṭha-daṃtaṃ âṇâmiya-câva-ruila-saṃvilliy'-agga-soṃḍaṃ allîṇa-pamâṇa-jutta-pucchaṃ seyaṃ cauddaṃtaṃ hatthi-rayaṇaṃ sumiṇe pâsittâ ṇaṃ paḍibuddhâ. (2.) ekkaṃ ca ṇaṃ mahaṃ paṃḍuraṃ dhavalaṃ seyaṃ saṃkhaula-viula-sannikâsaṃ vaṭṭa-paḍipunna-kaṃṭhaṃ velliya-kakkaḍ'-acchaṃ visam'-unnaya-vasah'-oṭṭhaṃ cala-cavala-pîṇa-kakuhaṃ allîṇa-pamâṇa-jutta-pucchaṃ seyaṃ dhavalaṃ vasahaṃ sumiṇe pâsittâ ṇaṃ paḍibuddhâ. (3.) ekkaṃ ca ṇaṃ mahaṃ siriyâ-bhiseyaṃ sumiṇe pâsittâ ṇaṃ paḍibuddhâ. (4.) ekkaṃ ca ṇaṃ mahaṃ malla-dâmaṃ viviha-kusumọvasohiyaṃ pâsittâ ṇaṃ paḍi-buddhâ. (5.) ekkaṃ ca ṇaṃ caṃdima-sûrimagaṇaṃ (?) ubhao pâse uggayaṃ suviṇe pâsittâ ṇaṃ paḍibuddhâ. (6 and 7.) ekkaṃ ca ṇaṃ mahaṃ mah'-iṃda-jjhayaṃ aṇeka-kuḍabhî-sahassa-parimaṃḍiyâ-bhirâmaṃ suviṇe pâsittâ ṇaṃ paḍibuddhâ. (8.) ekkaṃ ca ṇaṃ mahaṃ mah'-iṃda-kuṃbhaṃ vara-kamala-paiṭṭhâṇaṃ surahi-vara-vâri-punnaṃ paum'-uppala*-pihâṇaṃ âviddha-kaṃṭha-guṇaṃ *jâva* paḍibuddhâ. (9.) ekkaṃ ca ṇaṃ mahaṃ pauma-saraṃ bah'-uppala-kumuya-naliṇa-sayavatta-sahassavatta-kesara-phullọvaciyaṃ sumiṇe pâsittâ ṇaṃ paḍibuddhâ. (10.) ekkaṃ ca ṇaṃ sâgaraṃ vîcî-taraṃga-ummî-pauraṃ sumiṇe pâsittâ ṇaṃ paḍibuddhâ. (11.) ekkaṃ ca ṇaṃ mahaṃ vimâṇaṃ divvaṃ tuḍiya-sadda-saṃpaṇaddiyaṃ sumiṇe pâsittâ naṃ paḍibuddhâ. (12.) ekkaṃ ca ṇaṃ mahaṃ rayaṇ'-uccayaṃ savva-rayaṇâmayaṃ sumiṇe pâsittâ ṇaṃ paḍibuddhâ. (13.) ekkaṃ ca ṇaṃ mahaṃ jalaṇa-sihiṃ niddhûmaṃ sumiṇe pâsittâ ṇaṃ paḍibuddhâ. (14.)

*) Ms. paumappala.

NOTES.

I. Jinacaritra.

1) paryushaṇâkalpasya câ "dau keshucid âdarçeshu maṅgalârtham pañcanamaskâro dṛiçyate (Saṃdehavishaushadhi). This maṅgala is found in a good many Jaina works besides the Kalpasûtra.

atra ca adhyayane trayaṃ vâcyaṃ: jinânâṃ caritâni, sthavirâvalî, paryushaṇâsâmâcârî. S.

Sûtras 1 and 2 down to: *cue 'mi tti jâṇai* are copied almost literally, from the Âcârâṅgasûtra.

paṃcahatthuttare. I take this word to be a madhyamapadalopî bahuvrîhi compound: pañca kalyâṇakâni uttaraphalgunyâṃ yasya sa.

aṇaṃte ityâdi: anantam anantârthavishayatvât; anuttaraṃ sarvottamatvât; nirvyâghâtaṃ kaṭakuṭyâdibhir apratihatatvât; nirâvaraṇaṃ kshâyikatvât; kṛitsnaṃ sakalârthagrâhakatvât; pratipûrṇaṃ sakalasvâṃçasahitatvât paurṇamâsîcandramaṇḍalavat; *kevalavaranâṇadaṃsaṇe tti.* kevalam asahâyam ata eva varaṃ jñânaṃ darçanaṃ ca, tataḥ prâkpadâbhyâṃ karmadhârayaḥ. tatra jñânaṃ viçeshâvabodharûpaṃ darçanaṃ sâmânyâvabodharûpam. S.

2) The year of the Jainas is divided into the old triple seasons, *grîshma*, *varsha* and *hemanta*, each of which contains four lunar months. The year commenced on Caitra su. di. 1, as is proved by § 208.

mahâvijaye 'tyâdi mahân vijayo yatra tathâvidhaṃ ca tat pushpottaraṃ ca pushpottarasaṃjñakaṃ ca tad eva pravareshu çreshṭheshu puṇḍarîkaṃ vimânânâm madhye uttamatvât. S. (see Colebrooke Misc. Essays II 199). âyur devâyushkam, bhavo devagatiḥ, sthitir âhâro vaikriyaçarîre 'vasthânaṃ, teshaṃ kshayeṇa. S.

3) *cayamâṇe na jâṇai.* the Âcârâṅgasûtra adds: *suhume ṇaṃ se kâle pannatte.* Only Tîrthaṃkaras and Gods know about their 'fall'. There is apparently a contradiction in the words *tinnâṇa* and *na jâṇai* which the commentators have not remarked.

suttajâgara tti suptajâgarâ nâ 'tisuptâ nâ 'tijâgratî, ata evâ 'ha *uhîramâṇî* 2 vâraṃ vâram îshan nidrâṃ gacchantî. S.

The sandhi rules are frequently neglected in the commentaries. I have not changed their orthography except as regards the anusvâra which stands for all nasals before consonants and for *m* at the end of a sentence, and the doubling of consonants before *r*.

4) This gâthâ is taken from the Âvaçyakasûtra (II 276). The metre is Capalâ or that modification of Âryâ the first and the third *pâdas* of which consist of three feet and the first syllable of the fourth foot.

vimâṇabhavaṇa. yo devalokâd avatarati, tanmâtâ vimânam paçyati; yas tu narakâd udvṛityo 'tpadyate, tanmâtâ bhavanam; iti caturdaçai 'vai 'te svapnâ vimânabhavanayor ekataradarçanâd iti. S.

5) *cittamâṇaṃdiyâ.* makâraḥ prâkṛitatvât ..... *âṇaṃdiyâ ṇaṃdiya tti* pâṭhe tu â îshan sukhasaumyatâdibhâvaiḥ, nanditâ samṛiddhim upagatâ, tataç ca nanditâ samṛiddhataratâm upagatâ. S.

çirasyâvartta âvarttanam prâdakshiṇyena paribhramaṇaṃ yasya sa çirasyâvarttas tam. çirasâ 'prâptam ity anye. S. — The former explanation is not a probable one, because the Prâkṛit equivalent of *çirasyâvartta* would most likely be *sirassâvatta*, a form never met with. It is true that *saumanasyita* may become either *somaṇassiya* or *somaṇasiya;* but there is no form of *sirasâvatta* with two *s*. The second explanation *sirasâ vatta* = *çirasâ 'prâpta* is also very doubtful, because the change of प in व is anomalous. There is only one instance of this phonetic change, viz. *vahutta* = *prabhûta* Hem. I. 233. Dr. Ed. Müller proposes another one by explaining *vaḍiṃsaya* as an equivalent of *pratiçraya* (Beiträge zur Grammatik des Jainaprâkṛit p. 15). The Jainas explain it by *avataṃsaka.* That they are right, is proved not only by the existence of the form *vaḍiṃsaga,* but also by its original meaning which it seems to have in § 51, whence originated the secondary meaning 'splendid mansion'. I think *vatta* is the equivalent of *vyâpta.*

piva is according to Vararuci X 4 a Paiçâcî word, but according to Hemacandra II 182, it is also found in Mâhârâshṭrî. It is an enclitic, and, as in the enclitics *pi* (= *api*) and *ca*, its initial letter depends on the nature of the final letter of the preceding word. When an anusvâra precedes, the enclitics in question are to be written *piva*, *pi*, *ca;* witness: *kayaṃbuyaṃ piva*, *pattaṃ piva* 118, *taṃ pi*, *taṃ ca* (*chac-ca*) etc. But after a vowel they take the forms *viva*, *vi*, *ya* (or *a* in those Mss. which exhibit the *yaçruti* only after *a*, *â*); witness: *Jiṇo viva* 138, *rukkhae viva* 61 v.l.; *se vi; se ya* (or *se a*) etc. The reason of this phonetic rule is obvious. For the enclitics were considered as making part of, and not as being separate from, the word to which they are appended. The enclitics *ca* and *vâ* sometimes cause the elision of a preceding anusvâra, e. g. *devehi ya devîhi ya; niggaṃthâṇa vâ niggaṃthîṇa vâ.* — It need hardly be remarked that *piva* is composed of the two particles *pi* = *api* and *va* = *iva.*

6) *devâṇuppiya tti,* devânâm priya, athavâ devân apy anurûpam prîṇâtî 'ti devânupriyas tasya sambodhanam. S.

8) îhâṃ tadarthaparyâlocanalakshaṇâm .... buddhiḥ sâmpratadarçinî, vijñânam pûrvâparârthavibhâvakam atîtânâgatavishayam. S. I believe *îhâ* not to be a *tatsama* but the derivate from *îkshâ*.

9) lakshaṇâni svastikacakrâdîni vyañjanâni mashatilakâdîni. S. .... *mâna* means volume; *unmâna*, weight; *pramâṇa*, length. The normal measures of the human body are given in the following gâthâ, quoted in the Saṃdehavishaushadhi:

jala-doṇam addha-bhâraṃ
sa-muhâi samûsio u jo navao |
mâṇ'-ummâṇa-pamâṇaṃ
tiviham khalu lakkhaṇaṃ neyaṃ ||.

"A *droṇa* of water, a half *bhâra*, and who has the length of nine times the length of his own head; that is to be known as the threefold definition of *mâna*, *unmâna*, and *pramâṇa*".

The volume is found in the following way: jalasyâ 'tibhṛite kuṇḍe pramâtavyapurushe niveçite yaj jalaṃ niḥsarati tad yadi droṇamânaṃ syât tadâ sa purusho mânaprâpta ucyate. S. The human head measures, according to S., 12 *añgulas*, the whole body 108, but that of a Tîrthaṃkara, 120 *añgulas*, for his *ushṇîsha* takes up 12 *añgulas* more.

viṇṇâyapariṇayamitta tti vijñâtaṃ vijñânam pariṇatamâtraṃ yasya sa tathâ, kvacid *viṇṇaya-pariṇaya-mitta tti* pâṭhas, tatra vijña eva vijñakaḥ sa câ 'sau pariṇatamâtraç ca buddhyâdipariṇâmavân eva vijñakapariṇatamâtraḥ; iha mâtraçabdo buddhyâdipariṇâmasyâ 'bhinavatvakhyâpanaparaḥ. — Regarding the old enumeration of the sciences compare Weber, Fragment der Bhagavatî II 246.

One would expect *athavvaṇaveyâṇaṃ itihâsapaṃcamâṇaṃ*. In Prâkṛit the case-affixes are occasionally dropped, f. i. in § 4, *ujjalaṇaga* in § 14, before *saddhiṃ* § 61 etc.

saṃkhyâne saṃkalitavyavakalitâdigaṇitaskandhe suparinishṭhita iti yogaḥ, kvacit *saṃkhâṇe* ity anantaraṃ *sikkhâṇe* iti dṛiçyate, tatra çikshâm aṇati pratipâdayati çikshâṇam, âcâropadeçaçâstram .... *nirutte tti* padabhañjane na çabdaniruktipratipâdake; *joisâm ayaṇe tti:* aya-vaya-daṃḍaka-dhâtuḥ (!) sarve gatyarthâ jñânârthâ iti, jyotishâṃ grahâdînâm ayane jñâne jyotiḥçâstre ity arthaḥ. S.

shashṭitantraṃ kapilîyaçâstram. the 60 *padârthas* are enumerated in S. where the following verses of the *Râjavârtika*, a Digambara Âgama, are quoted:

prâdhânâstitvam ekatvam arthavattvam athâ 'nyatâ |
pârârthyaṃ ca tathâ 'nyaikyaṃ viyogo yoga eva ca ||
çeshavṛittir akartṛitvaṃ cûlikârthâ daça smṛitâḥ |
viparyayaḥ pañcavidhas tatho 'ktâ nava tushṭayaḥ ||
karaṇânâm asâmarthyam ashṭâviṃçatidhâ matam |
iti shashṭiḥ padârthânâm ashṭabhiḥ saha siddhibhiḥ ||

13) bhogârhâ bhogâ bhogabhogâs tân prâkṛitatvân napuṃsakatvam.

14) compare Âvaçyaka II 332: *âlaiya-mâla-mauḍo bhâsura-buṃdî-palaṃba-vaṇa-mâlâ* | samânayâ indratulyayâ ṛiddhyâ carantî 'ti

sâmânikâ indrasamânâyushkâdibhâvâḥ. S. about the lokapâlas see Weber l. c. 223—226. agramahishyaḥ .... tathâ câ "rsham: *Paumâ, Sivâ, Saî, Aṃjû Amalâ Accharâ, Navamiyâ, Rohiṇî.* tisraḥ parishado bâhyamadhyâbhyantarâ, jaghanyamadhyamotkṛishṭaviçeshaparivârabhûtâḥ, saptâ 'nîkâni hasty-açva-ratha-padâti-vṛishabhanartaka-gâthaka-jana-rûpâṇi sainyâni. S. *âhaya tti* âkhyânakapratibaddham ahataṃ vâ 'vyavacchinnaṃ yan nâṭyaṃ nâṭakaṃ tatra yad gîtaṃ ca geyaṃ yâni ca vâditâni tantrîtalatâlatruṭitâni tatra tantrî vîṇâ, talatâlâç ca hastâsphoṭaravâḥ, talâ vâ hastâḥ, tâlâḥ kaṃsikâḥ; *tuḍiya tti* çeshatûryâṇi yaç ca ghanamṛidaṅgo meghadhvanimardalo yac ca paṭupaṭahavâditam iti karmadhârayagarbho dvandvas tataç ca teshâṃ yo ravas tena. kvacit punar *mahayâ 'haya-naṭṭa-gîya-vâiya-âhaya-saṃkha-saṃkhiya-kharamuhiyâ-poya-piripiriyâ-paṇava-paḍaha-bhaṃbhâ-horaṃbhâ-bheri-jhallari-duṃduhi-tata-vitata-ghaṇa-jhusira-taṃtî-talatâla-tuḍiya-ghaṇa-muiṃga-paḍu-ppavâiya-raveṇaṃ ti* dṛiçyate tatra ahatâny avyâhatâni nâṭyagîtavâditâni tathâ âhatebhyo mukhahastadaṇḍâdibhir âkuṭyamânebhyaḥ çaṅkhâdibhyo yo ravas tena mahatâ vipulena, tatra çaṅkhâḥ pratîtâḥ, çaṅkhikâ hrasvaçaṅkhâḥ, kharamukhikâ kâhalâ, poyâ mahatî kâhalâ, piripiriyâ kolikapuṭakâvanaddhamukho vâdyaviçeshaḥ, paṇavo bhaṇḍapaṭaho laghupaṭaho vâ tadanyas tu paṭaha iti, *bhaṃbhâ tti* ḍhakkâ, *horaṃbha tti* rûḍhigamyâ, bherî mahâḍhakkâ, jhallarî valayâkâro vâdyaviçeshaḥ, dundubhir devavâdyaviçeshaḥ; atho 'ktânuktasaṃgrahadvâreṇâ "ha: tate 'tyâdi tatâni vîṇâdikâni tajjanitaçabdâ api tatâḥ, evam anyad api padatrayaṃ navaram, ayaṃ viçeshas tatâdînâm:

tataṃ vîṇâdikaṃ jñeyaṃ, vitatam paṭahâdikam |
ghanaṃ tu kâṃsyatâlâdi vaṃçâdi çushiram matam ||

tathâ tantrî 'tyâdi prâgvat; paṭunâ dakshapurusheṇa pravâdyata iti paṭupravâditaḥ, sa câ 'sau ghanamṛidaṅgaç ca prâkṛitatvâd viçeshaṇasya paranipâtas tata eteshâṃ ravas tene 'ti vyâkhyeyam. S.

§§ 15—16 are almost verbally repeated from the beginning of the Râjapraçnîyasûtra; the only difference is that there they refer to Sûryâbhadeva.

15) *imaṃ ca ṇaṃ ti* kevalaḥ paripûrṇaḥ sa câ 'sau kalpaç ca kâryakaraṇasamartha iti kevalakalpaḥ, kevala eva vâ kevalakalpaḥ samagraḥ, athavâ paripûrṇatâsâdharmyât kevalakalpaḥ kevalajñânasadṛiças tam. S.

ohi avadhi is one of the five divisions of *samyagjñâna;* compare The Paṇḍit IX 286 (Sarvadarç. Saṃ.) .... *egasâḍiyaṃ ti* ekakhaṇḍaçâṭakamayam uttarâsaṅgaṃ vaikakshikam. S.

16) *arahaṃtâṇaṃ.* sarvatra prâkṛite caturthyâḥ shashṭhî. tato devâdibhyo 'tiçayapûjâvandanâdy-arhatvâd arhadbhyo namaḥ, bahuvacanam advaitocchedâd arhadbahutvakhyâpanârthaṃ namaskartuḥ phalâtiçayajñâpanârthaṃ ca. tathâ karmâ-'ri-hananât *arihaṃtâṇaṃ.* karmabîjâbhâve bhave 'prarohâd *aruhaṃtâṇaṃ.* iti pâṭhatrayam. S.

dharmavaracâturantacakravartibhyaḥ. trayaḥ samudrâç caturtho

himavân ete catvâraḥ pṛithivyâ antâḥ, teshu bhavâḥ svâmitaye 'ti câturantâḥ, te ca cakravartinaḥ, dharmeshu varaḥ çreshṭho dharmavaraḥ, tatra vishaye câturantacakravartina iva dharmavaracâturantacakravartinaḥ S. Compare Hem. Prâk. Gram. I 44.

vyâvṛittachadmabhyaḥ. ghâtikarmâṇi saṃsâro vâ chadma tad vyâvṛittaṃ kshîṇaṃ yebhyas te. S.

saṃpâviukâmassa tti yady api bhagavataḥ siddhigatau kâmo nâ 'sti mokshe bhave ca sarvaniḥspṛiho munisattama iti vacanât, tadâ'pi tadanurûpaceshṭanât samprâptukâma iva samprâptukâmas tatrâ 'samprâpta ity arthas tasya . . . S.

17) Compare Fausböll, Jâtaka vol. I, part. 1, p. 49: Buddhâ nâma vessakule vâ suddakule vâ na nibbattanti, lokasammate pana khattiyakule vâ brâhmaṇakule vâ ti dvîsu yeva kulesu nibbattanti. A shorter account of the exchange of the embryos is given in the Âcârâṅgasûtra.

18) ugrâ Âdidevenâ "rakshakatve ye niyuktâs teshâṃ kuleshu, tadvaṃçajeshu; bhogâ ye tenai 'va gurutvena vyavahṛitâs tadvaṃçajeshu etc. S. . . . . jâtir mâtrikaḥ pakshaḥ, kulam pitṛisamuttham. S.

19) *joṇîjammaṇa tti* yonyâ janmârthaṃ nishkramaṇena. S.

21) *jîyam eyaṃ ti* jîtaṁ âcaritaṃ kalpa ity ekârthâḥ. S. *gabbhe tti* garbhaḥ putrikâlakshaṇaḥ. S.

Harer Indrasya naigameshî âdeçapratîchaka iti vyutpattyâ 'nvarthanâmânam. S.

§§ 26 and 27) A similar passage is found in the Râjapraçnîyasûtra not far from that alluded to above. There, Sûryâbhadeva sends Abhiyogikadeva to Mahâvîra in Âmalakalpaka.

27) *veuvviyasamugghâeṇaṃ ti* uttaravaikriyakaraṇâya prayatnaviçesheṇa, *samohaṇai tti* samuddhanti pradeçân vikshipati, *samohaṇṇai tti* pâṭhe samuddhanyate samudghâtavân; tatsvarûpam âha: *saṃkhijjâiṃ ti* daṇḍa iva daṇḍa ûrdhvâdhaâyataḥ çarîrabâhulyo jîvapradeçakarmapudgalasamûhas taṃ . . . iha ca yady api ratnâdipudgalâ audârikâ vaikriyasamudghâte ca vaikriyâ eva grâhyâ bhavanti, tathâ 'pî 'ha teshâṃ ratnâdipudgalânâm iva sâratâpratipâdanâya ratnânâm ityâdy uktaṃ tac ca ratnânâm ive 'tyâdi vyâkhyeyam. anye tv âhur: audârikâ api te gṛihîtâḥ santo vaikriyatayâ pariṇamantî 'ti tena ca daṇḍena ratnâdînâṃ yathâbâdarân asârân daṇḍanisargagṛihîtân pudgalân pariçâṭya yathâsûkshmân sârân paryâdatte daṇḍanisargagṛihîtân sâmastyenâ "datte ity arthaḥ. S.

28) The forms: *docca* (or *ducca*) and *tacca* are derived from the presaṃskṛitic **dvitya *tṛitya*, compare Zend *bitya*, *thritya*, Lit. *trecza*. By insertion of an *i* before the *y*, the forms *dvitiya* and *tritiya*, were produced which occur in the dialect of the Gâthâs; compare old Persian: *duvitiya*, *tritiya*, and old Slavonian *tretij*. The equivalents of *dvitiya*, *tṛitiya* in Pâli are *dutiya tatiya*; in Jaina Prâkṛit: *vittiya* (*tt* for the same reason as *kk* in *sukkila* = *çukla*); *vitiya*, *tatiya*; *biiya*, *taiya*, (compare *caitya* = *cetiya*, *ceiya*) *bîya*. By

lengthening the inserted *i*, the Saṃskṛit words *dvitîya*, *tṛitîya* were produced, just as the affix *îya* frequently stands in Saṃskṛit words for the original affix *ya*.

30) Kâsavagotta is generally written, and not Kâsavasagotta, as might be expected.

32) vicitram âçcaryakṛit, ullocasya vitânasya, citritaṃ vividhacitrayuktaṃ, talam adhobhâgo yasmiṃs tat tathâ. *vicitta-ulloya-cilliya-tale tti* pâṭhe tu vicitro vividhacitrayukta ulloka uparibhâgo yatra, *cilliyaṃ* dîpyamânaṃ talam adhobhâgo yatra ... tathâ bahu atyarthaṃ samo nimnonnataḥ pañcavarṇakuṭṭimakalitaḥ, suvibhaktaḥ kṛitasvastikaḥ .... tathâ sushṭu gandhavarâṇâm pradhânavâsânâṃ gandho yasminn asti tat sugandhavaragandhikaṃ tatra, kvacit *sugaṃdha-vara-gaṃdha-gaṃdhie tti* pâṭhas ..... gandhavarttir gandhadravyaguṭikâ .... *sâliṃgaṇe* 'tyâdi: sahâ "liṅganavarttyâ çarîrapramâṇagaṇḍopadhânena yat tat sâliṅgavarttikaṃ tasmin, ubhayata ubhau çirontapâdântâv âçritya, *vivvoyaṇe tti* upadhâne gaṇḍuke yatra tat tathâ ...... kvacit *paṇṇattaga-vivvoyaṇi tti* dṛiçyate tatra ca suparikarmitagaṇḍopadhâne ity arthaḥ ...... (*uddâla*) avadâlo 'vadalanam pâdanyâse 'dhogamanam ity arthaḥ. S.

maghamaghaṃta comp. panjâbî: *maghṇâ* to burn, hindî: *maghan* redolent. Similarly forms of intensive verbs are *jalajaliṃta gumagumâyaṃta*, *misimisiṃta*, *taḍataḍaṃta*, *kiḍikiḍiyabhûe*. .....

rûya = *rûta* cotton mah. and guz.: *rû*, hind.: *rûî*, panj.: *rûṃ*.

S. reads *tulla* (= tulya); tûla iti pâṭhe tu tûlam arkatûlam eteshâm iva sparço yasya. S.

33) atha prathamam ibhadarçanaṃ sâmânyavṛittim âçrityo 'ktam; anyathâ prathamajinajananî vṛishabham eva, çrîVîramâtâ prathamaṃ siṃham adrâkshîd iti vṛiddhâḥ. S. This dogma, which has caused the different description of the dreams in Ms. A, is not universally acknowledged. For the Âvaçyaka Sûtra takes no heed of it, but gives the same gâthâ, 'gaya vasaha etc.' as enumeration of the dreams of Devânandâ and Triçalâ, just like the Kalpasûtra.

33) *cauddaṃtaṃ* caturdantamusalam; kvacit *taoyacauddaṃtam* iti pâṭhas, tatra tataç ca iti yojyamâne *tae ṇaṃ* iti paunaruktyaṃ syât tasmât tataujaso mahâbalâç .... *ûsiyaṃ ti* ucchritam, nirvibhaktikapâṭhe tu *galiye* 'tyâdi viçeshaṇena saha karmadhârayaḥ. S.

34) preraṇam iva preraṇaṃ tene 'va visarpad ullasat ..... kila kakudaṃ svabhâvâd evo 'llasad asti tatro 'tprekshyate, ne'daṃ svayam evo 'llasaty api tu sahajaçobhâsambhâreṇe 'va preryate ullâsayati. S.

35) mushâgataṃ yat pravarakanakaṃ tad api tâpitam ata evâ "vartamânaṃ tadvad vṛitte vimalataḍitsadṛiçe nayane yasya sa tathâ. ârshatvâd viçeshaṇaviçeshyayoḥ pûrvaparanipâtâniyamaḥ. S. In Prâkṛit, the members of compounds are frequently not connected in the same order in which they ought to stand according to Saṃskṛit grammar.

ucchritam udagram sunirmitaṃ kuṇḍalîkṛitaṃ sujâtaṃ sam-

pûrṇam âsphoṭitam âcchoṭitaṃ lâñgûlam pucchacchaṭâ yena sa tathâ. S. *Kalpadruma:* kuṇḍalâkârakṛitam asti, pucchâgraṃ dvayoḥ karṇayor antarâle ânîtam asti. Stevenson ties a knot in the tail of the lion, and depicts it carefully in a footnote.

uvayamâṇaṃ is rendered by the commentators: *avapatat avatarat.* I think it stands for **uvavayamâṇa* = Skṛit. *upapatat.* Of two successive syllables which are identical or nearly so, one is frequently dropped; comp. Ed. Müller, Beiträge, p. 24.

36) uccam âgatam prâptam, athavâ ucca unnato 'gaḥ parvato himavâṃs tatra jâtam uccâgajaṃ yat sthânaṃ kamalaṃ tatra lashṭaṃ yathâ bhavaty evaṃ saṃsthitam. S. Çrî is described from the toes upwards, as is the rule for the descriptions of gods; Mallinâtha on Kumârasambhava I, 33: devatânâm pâdâñgushṭhaprabhṛiti varṇyate, manushâṇâṃ keçâd ârabhye 'ti dharmikâḥ.

(*ujjuya*) ṛijvî saralâ, samâ 'vishamâ, saṃhitâ nirantarâ, tanukâ sukshmâ, âdeyâ subhagâ, laṭabhâ suviçâlâ. S.

kvacit *âtiyapattiya tti* dṛiçyate tatra trikam pṛishṭhavaṃçasyâ 'dhas tatsamîpopalakshito 'grabhâgo 'pi trikaṃ tat, â trikât trikaṃ yâvat prâptir avakâço yasya tad âtrikaprâptikam. S.

The occurrence of the word *dîṇâra* betrays the late composition of the description of the dreams; comp. note to 46 and Introduction p. 23. — yathâ kila râjâ kauṭumbikaiḥ çobhate, evam ânanam api çobhâsamudayene 'ti. S.

gumagumâyamâṇa. Mallinâtha on Kirâtârjunîya VI, 4 exhibits a word ghumaghumâyamâna which means sounding. comp. hindî: *ghumaghumânâ* to revolve, to prevaricate; panjâbî: *ghummṇâ* to turn round, roll. But see Hem. IV 117 and 161.

38) ghanagambhîrasya vanakuñjâder vitimirakaram .... pramâṇapakshayor varshâdipramâṇanibandhanayoḥ çuklakṛishṇapakshayor antar madhye râjantî lekhâ yasya sa tathâ tam, athavâ cândramasâpekshayâ pramâṇapakshayor ante paurṇamâsyâṃ, râgadâ harshadâyinyo lekhâḥ kalâ yasya sa tam. S.

39) añkanaṃ jyotishasya: jyotishâṃ samûho jyotishaṃ jyotiçcakraṃ tasya añkanaṃ meshâdirâçisaṃkramaṇâdinâ lakshakaṃ jñâpakam. S.

râtrau, makârasyâ 'lâkshaṇikatvât, uddhâvataḥ ucchṛiñkhalân duḥpracârân .... *suddhaṃta* iti pâṭhe tu çuddhânto 'ntaḥpuraṃ tatra duḥkhena yo 'sau pracâras tatpramardanaṃ, yathâ hi râjñâm antaḥpure pracâro dushkaras tathâ râtrâv api tamoviluptacakshushâm pathikânâṃ, sûryodaye tu sukaraḥ pracâraḥ pathishv iti. S.

40) *sukkila.* Two consonants, which resist assimilation, are usually separated in Prâkṛit by an inserted vowel, which in old verses is often not reckoned as a syllable; comp. Zeitschrift für vergl. Sprachf. XXIII p. 594 sqq.

Sometimes the process of assimilation of two consonants had just begun when it was stopped by the insertion of a vowel.

Thus we have *ambila* = *ambla* = *amla; sumiṇa* = **sumna* (comp. somnus) = **supna* (comp. ὕπνος) = *svapna.* Sometimes, the second consonant was doubled by the influence of the first, and *vice versa:* 1) *puruvva* (Mṛicchakaṭikâ 39, 23) = **purvva* = *pûrva; murukkha* (Hem. II, 112.) = **murkkha* = *mûrkha.* 2) *sukkila* = **sukkla* = *çukla*, (in *sukkilla* both consonants are doubled); *abhikkhaṇaṃ* = **abhikkhṇaṃ* = **abhikhṇaṃ* = *abhîkshṇaṃ* (an offshoot of the supposed form *abhikhṇaṃ* is the Pâli *abhikhaṇam*, which would be in Prâkṛit **abhihaṇaṃ* comp. *suhuma* = Pâli *sukhuma* = Saṃskṛit *sûkshma*). Sometimes the two consonants are assimilated, nevertheless the second is not totally absorbed in the assimilated group, but appears after an inserted vowel: *duttiya* = **dvitya* (*tt* = *ty* comp. *patteya* = *pratyeka*, *pattiya* = *pratyayita*); *ajjiyâ* = **ajyâ* (comp. *jyotsnâ* = **dyotsnâ, dosinâ* in Prâkṛit and Pâli) = *âryâ.* (The commentators derive *ajjiyâ* from *âryikâ*, but that word is of rare occurence in Saṃskṛit.) *avagijjhiya* = **avagijhya* = *avagṛihya; sassirîya* = *saçrîka.*

42) taruṇaçabdasye'ha sambandhât taruṇaravikiraṇair bodhitâni .... athavâ *puṇar-avi tti* punar api kiraṇaḥ sûryas tena taruṇenâ 'bhinavena bodhitâni. ... S.

pahakara and *nihelaṇa* are pronounced to be *deçya* in S.

pamuiyaṃtabhamara pramuditam antaççittaṃ yeshâṃ te pramuditântaras te ca bhramaragaṇâç ca. S. I believe that *pamuiyaṃta* is the present participle of *pra-mud;* the *d* of *mud* seems to have been changed in *i*, comp. *sammui.*

sararuhâbhirâmaṃ ti sarassu sarovareshu arham pûjyam ata evâ 'bhirâmaṃ sarorhâbhirâmam. uc câ 'rhatî 'ti (Hem. II 111) hakârât pûrva ukâraḥ. S. This explanation is obviously wrong; for *sararuha* : *saroruha* : : *maṇahara* : *manohara*, comp. Hem. I 156.

43) kvacit punaḥ: *ukkaḍa-ummî-sahassaṃ ti* pâṭhaḥ sa ca subodha eva; tataḥ param: *pabaṃdhâyamâṇâṇiyaṃtabhâsuratadâbhirâmaṃ ti* pâṭhas, tatra ce 'tthaṃ vyâkhyâ: prabandhena nairantaryeṇâ 'yamâno gacchan, âyamâno vâ pratyâgacchan prabandhâyamânaḥ; na vidyate *niyaṃta tti* paçyan drashṭâ yasya tat aniyatyaṃ (!) kenâ 'py adṛiçyamânaṃ dûratvâd ata eva bhâsuram bhayaṃkaraṃ yat taṭam parapâraṃ tenâ 'bhirâmam. S.

44) vâsâṅgâni vâsânâṃ Gandhamâlinî granthoktasurabhîkaraṇopâyabhûtataddravyâṇi ca teshâm uttamena maghamaghâyamânena gandheno 'ddhutena itas tato prasṛitenâ 'bhirâmaṃ yat tat tathâ. S.

46) jvâlojvalanaka ârshatvâd vibhaktilope tena *katthai* etc. S. *ete ca svapnavarṇakâ bahushv âdarçeshu na dṛiçyanta eva; yeshv api santi, teshv api bahavo vâcanâbhedâḥ. ata eva bahubhiḥ paryushaṇâkalpopanibandhakârair svapnâ na vyâcacakshire, mayâ tu yathâmnâyaṃ yathâbodhaṃ kiṃcid vyâkhyâtam. S.*

56) kauṭumbikapurushân âdeçakâriṇaḥ. S.

59) *pahara tti* ghañvṛiddher ve 'ti (Hem. I 68) prâkṛitalakshaṇena hrasvaḥ. S.

60) aṭṭanaçâlâ vyâyâmaçâlâ ..... karaṇâni ca mallaçâstraprasiddhâni taiḥ çrântaḥ sâmânyena pariçrânto 'ṅgapratyaṅgâpekshayâ sarvataḥ. S.

prîṇanîyaiḥ rasarudhirâdidhâtusamatâkâribhiḥ, dîpanîyair agnijananaiḥ, madanîyaiḥ manmathavardhanîyaiḥ, vṛiṃhaṇîyair mâṃsopacayakâribhiḥ, darpaṇîyair balakaraiḥ. S.

(vîravalayâni). subhaṭo hi yadi kvacid anyo 'sti vîravratadhârî tadâ 'sau mâṃ vijitya mocayatv etâni valayânî 'ti spardhayan yâni kaṭakâni paridadhâti tâni vîravalayanî 'ty ucyante ... S.

61) *dharijjamâṇeṇaṃ* dhriyamâṇena, vâcanântare Sûryâbhavad alaṃkâravarṇakaḥ sa cai 'vam: *egâvaliṃ pi ṇiṃ dhei* (!) ityâdi Râjapraçnîyasûtraṃ. — I have not been able to verify in my copies the passage of the Râjapraçnîyasûtra which Jinaprabhamuni proceeds to explain after the words just quoted. At the end of his comment on the passage in question, he says: *câmarâu tti* yady api câmaraçabdo napuṃsakaliṅge rûḍhas, tathâ 'pî 'ha strîliṅgatayâ nirdishṭas, tathai 'va gauḍamate rûḍhatvâd iti. According to Bharata Malla's commentary on the Amarakosha, the forms *câmarâ* and *câmarî* were also used. (Comp. Petersburgh Dictionary. s. v. câmara.) That commentary, in which the etymologies are given conformably with Vopadeva's system of grammar, is the favorite authority of the Bengal school; its author flourished in the middle of last century (see Colebrooke: Misc. Ess. II 51. Wilson: Works V 206). He is therefore much later than Jinaprabhamuni, who most probably used one of Bharata Malla's authorities. —

aneke ye gaṇanâyakâḥ prakṛitimahattarâ, daṇḍanâyakâs tantrapâlâ, râjâno mâṇḍalikaḥ, îçvarâ yuvarâjâḥ, aṇimâdyaiçvaryayuktâ ity anye, talavarâḥ paritushṭanarapatipradattapaṭṭabandhavibhûshitâ râjasthânîyâḥ, mâṇḍalikâç (!) chinnamaḍambâdhipâḥ, kauṭumbikâḥ katipayakuṭumbaprabhavo 'valagakâḥ (? avalagakâḥ Kir.) grâmamahattarâ vâ, mantriṇaḥ sacivâḥ, mahâmantriṇo mahâmâtyâ mantrimaṇḍalapradhânâ hastisâdhanâdhyakshâ vâ, gaṇakâ jyotishikâ bhâṇḍâgârikâ vâ, dauvârikâḥ pratîhârâ râjadvârikâ vâ, amâtyâ râjyâdhishṭhâyakâḥ, ceṭâḥ pâdamûlikâ dâsâ vâ, pîṭhamardâ âsthâne âsannasevakâ vayasyâ ity arthaḥ, veçyâcâryâ vâ, nâgarâ nagaravâsiprakṛitayo râjadeyavibhâgâḥ, nigamâḥ kâraṇikâ vaṇijo vâ, çreshṭhinaḥ çrîdevatâdhyâsitasauvarṇapaṭṭabhûshitottamâṅgâḥ, senâpatayo nṛipanirûpitâç caturaṅgasainyanâyakâḥ, sârthavâhâḥ sârthanâyakâḥ, dûtâ anyeshâṃ gatvâ râjâdeçavedakâḥ, sandhipâlâ râjyasandhirakshakâḥ; eshâṃ dvandvas tatas tair iha tṛitîyabahuvacanalopo drashṭavyaḥ. S.

63) kṛitaḥ siddhârthakapradhâno maṅgalâya maṅgalanimittam upacâraḥ pûjâ yeshu tâni tathâ, prâkṛitatvât kṛitaçabdasya madhye nipâtaḥ. S.

varapattane varavastrotpattisthâne udgatâ vyûtâ ca tâṃ,

varapaṭṭanâd vâ pradhânaveshṭanakâd udgatâ nirgatâ yâ sâ tathâ tâm. S.

64) *aṭṭhaṃge tti* ashṭâñgam ashṭâvayavaṃ divyo-'tpâtâ-"ntariksha-bhaumâ-"ñga-svara-lakshaṇa-vyañjana-bhedâd. S.

66) kṛitabalikarma yaiḥ svagṛihadevatânâṃ te tathâ..... prâyaçcittâni duḥsvapnâdivighâtârtham.... tatra kautukâni mashatilakâdîni, mañgalâni tu siddhârthakadadhyakshatadurvâñkurâdîni; anye tv âhuḥ: *pâyacchittâ* pâdena pâde vâ chuptâç cakshurdoshaparihârârtham pâdachuptâḥ, kṛitakautukamañgalâç ca te pâdachuptâç ce 'ti vigrahaḥ. tathâ çuddhâtmânaḥ snânena çucîkṛitadehâḥ, *vesâiṃ ti* vastrâṇî 'ti yogaḥ, veshe sâdhûni veshyâni, athavâ çuddhâni ca tâni praveçyâni ca râjasabhâpraveçocitâni.

89) *Vesamaṇakuṃḍadhâriṇo tti* Vaiçramaṇasya kuṇḍam âyattatâṃ dhârayanti ye te tathâ. tiryaglokavâsino jṛimbhakâ devâs tiryagjṛimbhakâḥ........ prahîṇâ alpîbhûtâḥ sektâraḥ secakâḥ dhanaksheptâro yeshâṃ tâni prahîṇasektṛikâṇi prahîṇasetukâni vâ setur mârgaḥ. S.

gâmâgara down to *siṃghâḍaesu* kvacic ca dṛiçyate. This reading seems, therefore, to have not been adopted by the Cûrṇikâra. tatra karâdigamyâ grâmâḥ, âkarâ lohâdyutpattibhûmayaḥ nai'teshu karo 'stî 'ti nakarâni, kheṭâni dhûliprâkâropetâni, karvaṭâni kunagarâṇi, maḍambâni sarvato 'rdhayojanât parato 'vasthitagrâmâṇi, droṇamukhâni yatra jalasthalapathâv ubhâv api staḥ, pattanâni yeshu jalasthalapathayor anyatareṇa paryâhârapraveçaḥ, âçramâs tîrthasthânâni munisthânâni vâ, saṃvâhâḥ samabhûmau kṛishiṃ kṛitvâ yeshu durgabhûmishu dhânyâni kṛishîvalâḥ saṃvahanti rakshârthaṃ, sanniveçâḥ sârthaçakaṭâdes tato dvandvas teshu. kvacit *sannivesaghosesu* iti pâṭhas, tatra ghoshâ gokulâni teshu. S.

The commentator states that *gṛiha* must be understood with (or after) each of the words *saṃti.* etc. sandhigṛiham bhittyor antarâle pracchannasthânam. S.

90—91) *saṃta* sad vidyamânaṃ na punar indrajâlâdâv ivâ 'vâstavaṃ yat sârasvâpateyam pradhânadravyam. S.

95) uktaṃ ca Vâgbhaṭe:

vâtilaiç ca bhaved garbhaḥ kubjândhajaḍavâmanaḥ |
pittalaiḥ khalatiḥ piñgaç citrî pâṇḍuḥ kaphâtmabhiḥ ||

96) The passage in brackets is wanting in Ms. A; and S declares: bahutra *uccaṭṭhâṇe* 'tyâdi na dṛiçyate. It is decidedly spurious, because it contains the word *ucca*, a technical term of the graeco-indian astrology, which science was not developed in India before the fourth century A.D.

After having sent the Introduction to press, I find the following passage in the Kalpalatâ: Skandapurâṇe punar viçeshaç câ 'yam: gatakaliyugasaṃ. 2691 varshe caitra su di trayodaçyâm mañgalavâre uttaraphalgunînakshatre ghaṭî 60 râtrigataghaṭî 15 pala 21 samaye makaralagne candrahorâyâṃ çrîVîrajanme 'ti. As Mahâvîra lived 72 years, his death would fall in 2763 KY or 339 A.D.

It will be agreed that the statement of the Skandapurâṇa has no weight at all, because its name is used to make modern compositions, such as the Mâhâtmyas, pass for ancient works. I cannot decide whether this chronological notice of the "Skandapurâṇa", which obviously has an astrological purport, is based on an older tradition or not; I can only assert that I have found it nowhere except in the Kalpalatâ. It may be noticed that the birth of Mahâvîra, according to the passage just quoted, falls in 411 B.C, or just 100 years before the beginning of the Seleucidan Era.

97) utpiñjalo bhṛiçam âkulaḥ sa ivâ "caratî 'ty âcârakvipi çatari ca: çatrânasa (Hem. III 181) iti prâkṛitalakshaṇena mâṇâdeçe *uppiṃjalamâṇi tti* siddhaṃ tadbhûtâbhûtaçabdasyo 'pamârthatvâd utpiñjalantî 'va S.

98) The passage in brackets is found only in CE and the Saṃdehavishaushadhi and Kiraṇâvalî. The former commentary gives the following explanation: tac ca bahushv âdarçeshu na dṛishṭam. tasyâ api vâcanâyâ upari kaçcid vyâcashṭe iti tatrâ 'pi kiṃcid vivriyate. *piyaṭṭhayâe* prîtyartham; *piyaṃ niveemo* priyam ishṭaṃ vastu putrajanmalakshaṇaṃ nivedayâmaḥ; *piyaṃ te bhavau* etac ca priyanivedanam priyam bhavatv iti (these are the words of the dâsîs who announce the birth of Mahâvîra to the king) tasyâ dânam *mauḍavajjaṃ* ti mukuṭasya râjacihnatvât strîṇâṃ câ 'nucitatvât tasye 'ti tadvarjanam; *jahâ mâliyaṃ* yathâ dhâritam, *mala-malla* dhâraṇe iti yathâ parihitam ity arthaḥ *umoyam* avamucyate paridhîyate yaḥ so 'vamocakaḥ âbharaṇaṃ tam *matthae dhoya* (!) aṅgapraticârikâṇâm mastakâni kshâlayati dâsatvâpanayanârtham, svâminâ dhautamastakasya hi dâsatvam apagacchatî 'ti lokavyavahâraḥ. S. A similar passage is found in the Ṭîkâ of the Uttarâdhyayana 18,51, where king Bala, on receiving the news that a son is born to him, *tesiṃ paḍicâriyâṇaṃ mauḍavajjaṃ sarîrâlaṃkâraṃ dalayai, matthae dhovati, viulaṃ pîidâṇaṃ dalayati.*

100) mañcâ mâlakâḥ prekshaṇakadrashṭṛijanopaveçananimittam atimañcâs teshâm api upari ye ..... *lâiyaṃ* chagaṇâdinâ bhûmau lepanam; *ulloiyaṃ* saṭikâdinâ kuṭyâdishu dhavalanaṃ tâbhyâm mahitam pûjitaṃ, tair eva vâ mahitam pûjanaṃ yatra tat tathâ; anye tu: liptam ullocitam ullocayuktam mahitaṃ ce 'ti vyâcakshate. S.

Dardara is sandal brought from Dardara. — It is the custom in India, up to this day, to decorate walls with impressions of a painted hand with the fingers stretched out.

uvaciya-vaṃdaṇa-ghaḍa-sukaya-toraṇa-paḍiduvâra-desabhâgaṃ ti pâṭhaḥ. tatro 'pacitâ niveçitâ vandanaghaṭâç ca maṅgalyakalaçâḥ sushṭu kṛitatoraṇâni ca dvâradeçabhâgân prati yasmiṃs tat tathâ. S.

jallâ varatrâkhelakâḥ, râjñaḥ stotrapâṭhakâ ity anye, ... viḍambakâ vidûshakâ vailambakâ vâ ye samukhavikâram utplutyo 'tplutya nṛityanti .... lâsakâ ye râsakân dadati jayaçabdaprayoktâro vâ bhaṇḍâ ity arthaḥ .... laṅkhâ vaṃçâgrakhelakâ, maṅkhâç citra-

phalakahastâ, bhikshâkâ gaurîputrakâ iti prasiddhâḥ, *tûṇaillâ* bhastrakavittâs tuṇâbhidhânavâdyaviçeshavanto vâ. S.

102) utkṛishṭaṃ karshaṇaṃ kṛishṭam unmuktaṃ kṛishṭaṃ yasyâṃ so 'tkṛishṭâ tâm, labhye 'pi âkarshaṇanishedhât, adeyaṃ vikrayanishedhanena na kenâ 'pi kasyâ 'pi deyam, ameyaṃ krayavikrayanishedhâd evâ 'vidyamâno bhaṭânâṃ râjâjñâdâyinâm bhaṭṭaputrâdipurushâṇâm praveçaḥ kuṭumbigṛiheshu yasyâṃ sâ tathâ tâm. tathâ daṇḍena nirvṛittaṃ daṇḍimaṃ, kudaṇḍena nirvṛittaṃ kudaṇḍimaṃ râjadeyadravyaṃ tan nâ'sti yasyâṃ sâ tathâ tâm; *adaṃḍimakudaṃḍimaṃ* tatra daṇḍo 'parâdhânusâreṇa râjagrâhyaṃ dravyaṃ kudaṇḍas tu kâraṇikânâm prajñâparâdhân mahaty apy aparâdhino 'parâdhe 'lpaṃ râjagrâhyaṃ dravyaṃ; kvacit *adaṃḍakudaṃḍimam* iti pâṭhas, tatra daṇḍalabhyaṃ dravyaṃ daṇḍaḥ çesham uktavat. adharimâm avidyamânaṃ dharimam ṛiṇadravyaṃ yasyâṃ sâ tathâ tâm; kvacit *aharimam* iti dṛishṭaṃ, tatra aharimâṃ kasyâ 'pi vastunaḥ kenâ 'py aharaṇât; kvacit *adhâraṇijjam* ity api dṛiçyate, tatra avidyamâno dhâraṇîyo 'dhamarṇo yasyâṃ sâ tathâ .... sthitau kulamâryâdâyâm patitâ 'ntarbhûtâ yâ putrajanmotsavasambandhinî vardhâpanâdikâ prakriyâ. S.

104) mâtâpitarau prathame divase sthitipatitaṃ kulakramântarbhûtam putrajanmocitam anusthânaṃ kârayataḥ sma .... *jâgariyaṃ ti* shashṭhîjâgaraṇaṃ, kvacit *dhammajâgariyaṃ* dṛiçyate, tatra dharmeṇa kuladharmeṇa lokadharmeṇa vâ shashṭhyâṃ râtrau jâgaraṇaṃ dharmajâgaraṇaṃ dharmajâgarikâ tâṃ ...... mitrâṇi suhṛidaḥ, jñâtayaḥ sajâtîyamâtâpitṛibhrâtrâdayaḥ, nijakâḥ svakîyâḥ putrâdayaḥ, svajanâḥ pitṛivyâdayaḥ, sambandhinaḥ svaçurâdayaḥ, parijano dâsîdâsâdiḥ, *Nâyakhattiyâ Usabhâsâmisayaṇijjagâ.* S. The last words being Prâkṛit are most probably taken from the Cûrṇi. The Kiraṇâvalî has: Jñâtakshattriyâ Ṛishabhasvâmisajâtîyâḥ; but the Kalpalatâ: *Nâikhattie tti Usabhasâmisayaṇijjagâ.*

105) jimitau bhuktavantau *bhuttuttarâgaya tti* bhuktottaram bhojanottarakâlam âgatâv upaveçanasthâne iti gamyate. S.

108) saṃmuditâ râgadveshâbhâvaḥ, *saha tti* sahabhâvinî saṃmuditâ sahasaṃmuditâ, yac cûrṇiḥ: *saṃmuî râgaddosarahiyayâ* ..... parîshahopasargâṇâṃ kshutpipâsâdidivyâdibhedâ dvâviṃçatishoḍaçavidhânâṃ kshântikshamaḥ kshântyâ kshamate na tv asamarthatayâ yaḥ sa kshântikshamaḥ, pratimânâm bhadrâdînâm ekarâtrikyâdînâṃ vâ tattadabhigrahaviçeshâṇâṃ vâ. S.

110) dakshaḥ kalâsu dakshaḥ, pratijñâtasiddhipâragâmitayâ paṭvî pratijñâ yasya sa tathâ; pratirûpaḥ tattadguṇasaṃkramaṇadarpaṇatvât viçishṭarûpo vâ; âlînaḥ sarvaguṇair âçlishṭaḥ, guptendriyo vâ; bhadrakaḥ saralaḥ, bhadraga iti vâ bhadravad vṛishabhavad gacchati, bhadrado vâ kalyâṇadâyitvât ..... tathâ jñâtaḥ prakhyâtaḥ, Jñâto vâ Jñâtavaṃçyatvât ata evâ 'ha *Nâyaputte* Jñâtaputraḥ Jnâtaḥ Siddhârthanṛipas tasya putro Jñâtaputraḥ, na ca putramâtreṇai 'va kâcit siddhir ity âha Jñâtakulacandraḥ; videha iti viçishṭadehaḥ, vajrarshabhanârâcasaṃhananasamacaturasrasaṃ-

sthânopetatvât; athavâ: dihîṃk lepe, vigato deho lepo 'smâd iti videho nirlepaḥ ..... *videhadinne tti* Videhadinnâ Triçalâ devî tasyâ apatyaṃ Vaidehadinnaḥ saṃskṛitâpekshayâ Videhadattâ Triçalâ tasyâ ayaṃ Vaidehadatta iti jñeyaṃ, tasyâ eva aurasaputratvakhyâpanârthaṃ viçeshaṇam âha *videhajacce* Videhâ Bhîmo Bhîmasena iti nyâyâd Videhadinnâ Triçalâ tasyâṃ jâtâ videhâjâ arcâ çarîraṃ yasyâ 'sau Videhâjârcaḥ, athavâ videho vigatadeho anaṅga ity arthaḥ sa yâtyaḥ pîḍayitavyo yasyâ 'sau videhayâtyaḥ; tathâ *videhasûmâle* viçesheṇa dihyate lipyate tattatparigrahârambhasambhṛitaiḥ pâpapaṅkair jîvo 'sminn iti videhe gṛihavâsaḥ tatrai 'va sukumâraḥ çabdâdivishayasukhalâlitaḥ .... eteshâṃ çabdânâṃ kvâ 'pi vivṛitir na dṛishṭâ, ato vṛiddhâmnâyâd anyathâ 'pi bhâvanîyâni. S.

There is some confusion in the grammatical construction of this paragraph, as well as of § 113; for *Mahâvîre* .. *devehiṃ* .. *abhitthuṇamâṇâ* .. *vayâsî* must be interpreted, as if the text had: *Mahâvîraṃ* .. *devâ* .. *abhitthuṇamâṇâ vayâsî* (Mahâvîraṃ .. devâḥ .. abhishṭuvantaḥ .. avâdishuḥ). It is generally known that in modern dialects of India a similar confusion of the active and passive construction has become the rule in the construction of the perfect. Compare the following examples taken from Etherington's Hindî grammar p. 94: *larkhene ghoṛâ dekhâ* 'the boy saw the horse'. *larkhene ghoṛî dekhî* 'the boy saw the mare'. *gurune celeko sikhâyâ* 'the teacher taught the pupil' *kisânne bailoṃko becâ hai*, 'the peasant has sold the bullocks'. *râṇîne apnî ek sahelîko bulâyâ* 'the queen called one of her attendants'. Perhaps the earliest trace of this curious construction may be recognised in that of our passage.

111) E. Müller (Beiträge zur Grammatik des Jainaprâkṛit p. 50) asserts that in the Kalpasûtra *bhaddante* is always written instead of *bhadanta*, and that, consequently, Childers must be wrong in maintaining the identity of *bhadante* and *bhante*. He concurs with Prof. E. Kuhn in deriving this word from *bhonto*, *bhavantas*, or *bhagavantas*. Dr. Müller's argument is wrong, because, wherever *bhaddaṃte* occurs in the Kalpasûtra and in any other Jaina work I have consulted, it does not stand for *bhaṃte*, but for *bhaddaṃ te*, and it is rendered *bhadraṃ te* by the commentators. They render *bhaṃte* by *bhadantas*, and I consider their explanation preferable to that of Prof. E. Kuhn, because **bhonto* could only be changed in **bhunto*. The change of the Saṃskṛit diphthong *o* to *a* is nearly unheard of in Pâli and Prâkṛit.

112) *neraiyâ devatitthaṃkarâ ya ohissa bâhirâ hoṃti, pâsaṃti savvao khalu, sesâ deseṇa pâsaṃti*, iti vacanât sarvotkṛishṭam âbhogikam âbhogaprayojanam apratipâty âkevalotpatter jñânadarçanam, avadhijñânam avadhidarçanaṃ câ "sît, tac ca paramâvadheḥ kiṃcin nyûnam. *ahohie* iti kvacit pâṭhas, tatra adhovadhir adhaḥparicchedabahulo 'bhyantarâvadhir ity arthaḥ; tathâ ca cûrṇiḥ: *ahohiya tti abbhiṃtarodhî*, ata evo 'ktaṃ *neraie* 'ty âdi. S.

vicchardya viçeshena tyaktvâ, nishkramaṇamahimakaraṇato vicchardavad vâ kṛitvâ, vicchardo vistâraḥ. S. The form *viggovaittâ* instead of *vigovaittâ* (*vigopya* = *prakaṭîkṛitya*), is proved to be correct by the majority of the manuscripts. The commentary S suggests another explanation of *vigopya*: gupi gopanakutsanayoḥ; tato vigopya kutsanîyam etad asthiratvâd ity uktvâ dîyata iti. — dâyikâ gotrikâs tebhyo dânaṃ dhanavibhâgam paribhâjya vibhâgaço dattvâ. S.

113) pûrvadiggâminyâṃ châyâyâm, *porisîe* pâçcâtyapaurushyâm pramâṇaprâptâyâṃ koṭiprâptâyâm abhinivṛittâyâṃ jâtâyâm. S. — C and H explain *paurushyâm* by *paçcâtyapraharamânâyâm*.

çankhikâç candanagarbhaçankhahastâ mangalakâriṇaḥ çankhavâdakâ vâ, câkrikâç cakrapraharaṇâḥ kumbhakârataailikâdayo vâ, *lângalikâ* galâvalambitasuvarṇâdimayalângalâkâradhâriṇo bhaṭṭaviçeshâḥ karshakâ vâ, *mukhamangalikâ* mukhe mangalaṃ yeshâṃ te tathâ câṭukâriṇa ity arthaḥ, vardhamânâḥ skandhâropitapurushâḥ, *pûsamâṇa tti* pushyamâṇâ mâgadhâ mânyâ vâ, ghaṇṭayâ carantî 'ti ghâṇṭikâḥ *râuliyâ* iti rûḍhâḥ, teshâṃ gaṇâs taiḥ; kvacit *khaṃḍiyagaṇehiṃ tti* pâṭhas, tatra khaṇḍikagaṇâç châtrasamudâyâs taiḥ. S.

114) atra siddhiçabdena çramaṇadharmasya vaçîkâraḥ, tasya madhyaṃ lakshaṇayâ prakarshas tatra tvaṃ nirantarâyaṃ tishṭhe 'ty arthaḥ. S.

uttameṇaṃ ti ut-tamasâ tamo 'tîtena tatrâ 'pi karmaçatrumardane pradhânaṃ sâdhanaṃ çuklena çuklâkhyena apramattaḥ pramâdarahitaḥ san. S. and Kiraṇâvalî; but in the Subodhikâ: dhyânena kene 'ty âha uttamena çuklena.

116) *bahûiṃ divasâiṃ* comp. Lassen Inst. p. 309. *paṃcamuṭṭhiyaṃ ti* ekayâ mushṭyâ kûrcasya locaṃ catasṛibhiḥ çirasaḥ. *devadûsaṃ ti* indreṇa vâmaskandhe 'rpitaṃ divyavastraviçesham. S.

vosaṭṭhakâe vyutsṛishṭakâyaḥ parikarmavarjanât tyaktadehaḥ parîshahâdisahanât. S.

118) îryâyâṃ gamanâgamanâdau samitaḥ samyak pravṛittaḥ ..... âdâne grahaṇe upakaraṇasye 'ti gamyate bhâṇḍamâtrâyâ vastrâdyupakaraṇarûpaparicchadasya bhâṇḍamâtrasya co 'pakaraṇasyai 'va, athavâ bhâṇḍasya vastrâder mṛinmayabhâjanasya vâ, mâtrasya ca pâtraviçeshasya; nikshepaṇâyâṃ vimocane yaḥ samitaḥ supratyupekshitâdikrameṇa samyak pravṛittaḥ. S.

119) vâsîcandanayoḥ pratîtayor athavâ vâsîcandane iva vâsîcandane apakârakopakârakau tayoḥ samâno nirdvesharâgatvât etc. S. — vâsî sûtradhârasya kâshṭâcchâdanopakaraṇam. Subodhikâ.

120) (*sovaciya*) upacayanam upacitaṃ saho 'paciteno 'pacayena vartate sopacitaṃ, satyasaṃyamatapaḥsucaritena sopacitaṃ sphîtam phalam muktilakshaṇaṃ yasya sa tathâ sa câ 'sau nirvâṇamârgaç ca vyâvṛittasya jîrṇodyânasye 'ty arthaḥ; jîrṇavyantarâyatanasya vâ vijayâvartaṃ vâ nâma caityam .... *kaṭṭhakaraṇaṃsi* kshetradhânyotpattisthâne. *jhâṇaṃtariyâe* iti çukladhyânaṃ caturdhâ: pṛithaktvavitarkaṃ savicâram, ekatvavitarkam avicâraṃ, sûkshma-

kriyam apratipâti, utsannakriyam anivarti; teshâm âdyabheda-dvaye dhyâte 'gretanabhedadvayam apratipannasya kevalajñânam utpannam ity arthaḥ. S.

122) rajjukâ lekhakâs teshâṃ sabhâ paribhujyamânâ karaṇaçâlâ tatra jîrṇaçulkaçâlâyâm ity arthaḥ. prâk kila tasyâ nagaryâ Apâpe 'ti nâmâ "sit, devais tu Pâpe 'ty uktaṃ yena tatra bhagavân kâlagata iti. S.

124) saṃsârât samudyâtaḥ samyag udyâto na sugatâdivat, te hi svadarçanâdinikârât punarbhave 'vataranti. S. The commentator's statement seems to apply to the Tibetan Buddhism; for the *chutuktus* and the Lâmas of the Northern church punarbhave 'vataranti, but not the saints of Southern church. — In the commentaries the names of the years, months, days, nights, and muhûrtas are given in accordance with the Sûryaprajñapti; see Indische Studien 10 p. 296.

127) *Nâyae pijjabaṃdhaṇe vocchinne*, jnâtaje çrîMahâvîravishaye premabandhane vyavacchinne truṭite. S. The legend of Indrabhûti's death has been told in the Indroduction p. 1. note.

128) Kâçideçasya râjâno Mallakijâtîyâ nava, tatra Koçaladeçasya râjâno Lecchakijâtîyâ nava, te kâryavaçâd gaṇam melakaṃ kurvantî 'ti gaṇarâjâno 'shṭâdaça ye Ceṭakamahârâjasya bhagavanmâtulasya sâmantâḥ çrûyante te, tasyâm amâvâsyâyâm pâram paryantam bhavasya âbhogayati paçyati yaḥ sa pârâbhogaḥ, saṃsârasâgarapârapràpaṇapravaṇas tam; athavâ pâram paryantaṃ yâvad âbhogo vistâro yasya sa pârâbhogaḥ, ashṭaprâharikaḥ prabhâtakâlaṃ yâvat sampûrṇa ity arthaḥ, tathâvidham paushadhopavâsam paushadhayuktopavâsam, *paṭṭhaviṃsu ṭṭi* prasthâpitavantaḥ kṛitavantaḥ; kecic ca: *vârâbhoe* iti paṭhanti, dvâram âbhogyate 'valokyate yais te dvârâbhogâḥ pradîpâs tân kṛitavantaḥ âhâratyâgapaushadharûpam upavâsaṃ câ 'kârshur iti ca vyâcakshate (iti vṛiddhavyâkhyâ K), etad arthânupâty eva co 'ttarasûtraṃ: *gae se* ityâdi, gataḥ sa bhâvodyoto, *nâṇaṃ bhâvujjoo* iti vacanât jñânajñâninoḥ kathaṃcid abhedâc ca sa bhâvodyotarûpò jñânamayo bhagavân gato nirvâṇah, ataḥ sâmprataṃ dravyodyotam pradîpalakshaṇaṃ karishyâma iti hetos taiḥ pradîpâḥ pravartitâḥ. tataḥ prabhṛiti dîpotsavaḥ saṃvṛittaḥ kârttikaçuklapratipadi ca çrîGautamasya kevalimahimâ devaiç cakre. S.

129) *khuddâe* ityâdi kshudrâtmâ krûrasvabhâvo bhasmarâçis triṃçattamo graho dvivarshasahasrasthitir ekarâçau. S. Comp. Indische Studien 10, 316.

kuṃthû ityâdi kur bhûmis tasyâṃ tishṭhatî 'ti kunthuḥ prâṇijâtir no 'ddhartuṃ çakyata ity anuddharî, aṇuṃ sûkshmaṃ dehaṃ dharatî 'ty aṇudharî 'ti cûrṇiḥ. S. kunthvâdiçabdeshu strîtvam ekavacanaṃ ca prâkṛitatvâd iti K.

134) *sâhassîu ṭṭi* ârshatvât strîtvam. S.

138) *ajiṇâṇaṃ ti* asarvajñânâṃ sarvajñatulyânâm. sarve akshara-

saṃnipâtâ varṇasaṃyogâ jñeyatayâ vidyante yeshâṃ te tathâ S. comp. Weber, Fragment der Bhagavatî p. 319.

146) antakṛito bhavântakṛito nirvâṇayâyinas teshâm bhûmiḥ kâlo 'ntakṛidbhûmiḥ. *jugaṃtakaḍabhûmi tti*, iha yugâni kâlamânaviçeshâs tâni ca kramavartîni, tatsâdharmyâd ye kramavartino guruçishyapraçishyâdirûpâḥ purushâs te 'pi yugâni, taiḥ pramitâ 'ntakṛidbhûmir yâ sâ yugântakṛidbhûmiḥ. *pariyâyaṃtakaḍabhûmî ya tti* paryâyas tîrthaṃkarasya kevalitvakâlas tam âçrityâ 'ntakṛidbhûmir yâ sâ tathâ. tatra *jâve* 'ty âdi, iha pañcamî dvitîyârthe drashṭavyâ, tato yâvat tṛitîyam purusha eva yugam purushayuyaṃ tṛitîyam prati çishyaṃ Jambûsvâminaṃ yâvad ity ârthaḥ; yugântakarabhûmir Vîrajinasyâ 'bhavat, Vîrajinâd ârabhya tattîrthe tṛitîyam purushaṃ yâvat sâdhavaḥ siddhâḥ çrîVîraḥ Sudharmâ Jambûsvâmî 'ti, tataḥ paraṃ siddhigamanavyavacchedo 'bhûd iti hṛidayam. *cauvâsapariyâe tti* caturvarshaparyâye kevaliparyâye kevaliparyâyâpekshayâ bhagavati Jine sati antam akârshîd bhavântam akarot tattîrthe sâdhur nâ "rât kaçcid apî 'ti kevalotpatteç catursha varsheshu siddhigamârambhaḥ. tathâ ca vṛiddhâḥ:

Vîrassa siddhi-gamaṇâ-
u tinni purisâo jâva siddhi tti |
esa jug'-aṃtara-bhûmî
teṇa paraṃ n'atthi nivvâṇaṃ ||
Vîra-jiṇa-kevalâo
cau-varisa na koi siddhi-saṃpatto |
kevala-jutto vi jaî
pajjây-'aṃtakara-bhûmî sâ || . S.

147) *saṃpaliyaṃkanisanne tti* saṃgataparyaṅkaḥ padmâsanaṃ tatra nishaṇṇa upavishṭaḥ; pañcapañcâçatsu kalyâṇaphalavipâkâdhyayaneshu ekam Marudevâdhyayanam. S. The *chattîsaṃ ajjhayaṇaṃ* is, according to the Kalpalatâ, the Uttarâdhyayana. This statement is confirmed by the last verse of that work itself:

ii pâukare buddhe Nâyae parinivvue |
chattîsa uttarajjhâe bhava-siddhîya-sammae ||

148) *nava vâsa-sayâiṃ ti* çrîVîranirvṛiter navasu varshaçateshv açîtyadhikeshu vyatîteshv iyaṃ vâcanâ jâte 'ty arthe vyâkhyâyamâne na tathâ vicâracâturîcañcûnâṃ cetasi prîtir, asya sûtrasya çrîVardhamânânantaraṃ saptatyadhikavarshaçateno 'tpannena çrîBhadrabâhusvâmipraṇîtatvât tasmâd iyati kâle gate iyaṃ vâcanâ pustakeshu nyaste 'ti sambhâvyate. çrîDevarddhikshamâçramaṇair hi çrîVîranirvâṇân navasu varshaçateshv açîtyuttareshu atîteshu granthân vyavacchidyamânân dṛishṭvâ sarvagranthânâm âdime Nandyadhyayane sthavirâvalîlakshaṇaṃ namaskâraṃ vidhâya granthâḥ pustakeshu likhitâ ity ata evâ 'tra granthe sthavirâvalîprânte Devarddhikshamâçramaṇasya namaskâraṃ vakshyate, pûrvaṃ tu guruçishyâṇâṃ çrutâdhyayanâdhyâpanavyavahâraḥ pustakanirapeksha evâ "sît. kecit tv idam âhur, yad iyatkâlâtikrame Dhruvasenanṛipasya putramaraṇârtasya samâdhim

âdhâtum Ânandapure sampratikâle Mahâsthânâkhyayâ rûḍhe sabhâsamaksham ayaṃ grantho vâcayitum ârabdha iti. *samaṇassa ṇaṃ bhagavao Mahâvîrassa jâva savva-dukkha-ppahîṇassa Dhuvaseṇa-râiṇo putta-maraṇe ege vâsa-sahasse asîti-vâsâhie vatikkaṃte ity* api kvacidâdarçeshu dṛishṭam, bahuçrutâ vâ yathâvad vidanti. trinavatiyutanavaçatapakshe tv iyatâ kâlena pañcamyâç caturthyâm paryushaṇâparva pravavṛite:

teṇauya-nava-saehiṃ
samaikkaṃtehi Vaddhamâṇâo |
pajjûsavaṇa-cautthî
Kâlayasûrîhiṃto ṭhaviyâ ||
vîsahi diṇehi kappo
paṃcaga-hâṇî ya kappa-ṭhavaṇâ ya |
nava-saya-teṇauehiṃ
vucchinnâ saṃgha-âṇâe ||
Sâla[va]*haṇeṇa raṇṇâ*
saṃghâeseṇa kârio bhayavaṃ |
pajjûsavaṇa-cautthî
câummâsaṃ caudasîe ||
caumâsaga paḍikamaṇaṃ
pakkhiya-divasaṃmi cauviho saṃgho |
nava-saya-teṇauehiṃ
âyaraṇaṃ taṃ pamâṇaṃti ||

iti Tîrthodgârâdishu bhaṇanât. S. I add the remarks of the Kiraṇâvalî, Subodhikâ and Kalpadruma. The comment of the Kalpalatâ is a mere abstract from the Sandehavishaushadhi.

yady api cûrṇikâreṇa kuto 'pi kâraṇân na vyâkhyâtam, avâptajîrṇaṭîkaikadeçe tv asyâ vâcanâyâ ity evaṃ vyâkhâtam; tathâ 'pi açîtyadhikanavaçate varshâtikrame sarvân granthân vyavacchidyamânân dṛishṭvâ pustakeshu nyasadbhiḥ çrîDevarddhigaṇikshamâçramaṇaiḥ çrîKalpasûtrasyâ 'pi vâcanâ pustake nyaste 'ti kecit sambhâvayanti. tathâ punar iyatkâlâtikrame Dhruvasenanṛipasya putramaraṇârtasya samâdhim âdhâtum Ânandapure sabhâsamakshaṃ çrîKalpavâcanâ'py ajanî 'ti kecit; tattvaṃ tu bahuçrutagamyam iti. trinavatiyutanavaçatapakshe tu:

teṇaua-nava-saehiṃ
samaikkaṃtehi Vaddhamâṇâo |
pajjosavaṇa-cautthî
Kâlagasûrîhiṃto ṭhaviyâ ||

ityâdi sammatim udbhâvye 'yatkâlâtikrame bhâdrasitacaturthyâm paryushaṇâparvapravṛittir iti kecid vyâkhyânayanti. evaṃ vyâkhyâne kriyamâṇe çatrusaṃçayanirâsakaGardabhillocchedakâriKâlakasûrito 'yam bhinna eva sampadyate. na cai' vam, yataḥ prabhâvakacaritraKâlakâcâryakathâprabhṛitigrantheshv eka evo 'ktaḥ. tathâ KalpacûrṇiNiçîthacûrṇyâdishu tu BalamitraBhânumitrayor mâtulena paryushaṇâparva caturthyâm pravartitam; BalamitraBhânu(mitra)Tîrthodgâraprakîrṇâdishu çrîVîrajinaVikramâdityarâjñor anta-

râlavartinâv api Vikramâdityapratyâsannâv uktau; tatrâ 'pi kiyatkâlavartinâv api Vikramâdityakâlabhâvinâv api sambhavataḥ, tathâ ÇâlavâhanaVikramâdityaprabandhâdishu tayor yuddhasaṃgatiç ca. kiṃ ca, cûrṇikârâ api: katham idânîm aparvarûpâyâṃ caturthyâm paryushaṇe? 'ti çishyanodanâyâṃ: yugapradhânaKâlikasûrivacanâd eve 'ty evam uttaraṃ dattavantaḥ, na punaḥ: *vâyaṇaṃtare puṇa ayaṃ teṇaue saṃvacchare kâle gacchai tti* pravacanavacanene 'ty âdi svayam evâ 'locyam. tasmâd: açîtipakshe Dhruvasenanṛipâ(nu)grahât Paryushaṇâkalpaḥ parshadi vâcayitum ârabdhaḥ, trinavatipakshe tu pañcakâpekshayâ kâlanaiyatyena parshadi Kalpasûtravâcane pravacanamaryâdâbhañga iti paryâlocanayâ: 1) abhivardhite varshe viṃçatyâ dinair gṛihijñâtaparyushaṇâ, 2) pañcakahânyâ svâbhigṛihîtaparyushaṇâ ce 'ty ubhayam api vyucchedya sañghâdeçâd ekai 'va vâcanâ caramapañcake vyavasthâpite 'ti vastugatyâ vyâkhyânîkriyata iti vastugatyâ vyâkhyâne kriyamâṇe parshadvâcanâtaḥ pañcakahânyâdivyavacchedenai 'va caramapañcake yâ vâcanâ sâ vâcanântaram ity arthasaṃgatir api. kecit tu vicâryamâṇaṃ yad açîtipakshe tad eva vâcanântareṇa trinavatipakshe 'pi yuktisaṃgataṃ dṛiçyate. katham anyathâ, *ii dîsai tti* akathayishyat? tattvaṃ tu çrutadharagamyam prashṭavyâ vâ pravacanarahasyavidaḥ. (Kiraṇâvalî.)

yady api etasya sûtrasya vyaktatayâ bhâvârtho na jñâyate, tathâ 'pi, yathâ pûrvaṭîkâkârair vyâkhyâtaṃ, tathâ vyâkhyâyate. tathâ hi: atra kecid vadanti, yat Kalpasûtrasya pustakalikhanakâlajñâpanâya (Ms jñâṇânâṃ paya) idaṃ sûtraṃ çrîDevarddhigaṇikshamâçramaṇair likhitaṃ. tathâ câ 'yam artho yathâ çrîVîranirvâṇâd açîtyadhikanavavarshaçatâtikrame pustakârûḍhaḥ siddhânto jâtas, tadâ Kalpo 'pi pustakârûḍho 'pi jâtaḥ iti. tatho 'ktam:

Valahî-puraṃmi nayare
Devaḍḍhi-ppamuha-sayala-saṃghehiṃ |
putthe âgama lihio
nava ya asîyâo vîrâo ||

anye vadanti: navaçataaçîtivarshe Vîrât Senâñgajârtham Ânande sañghasamaksham mamahaṃ (!?) prârabdhaṃ vâcayituṃ vijñaiḥ, ityâdy antarvâcyavacanât: çrîVîranirvâṇâd açîtyadhikanavaçatavarshâtikrame Kalpasya sabhâsamakshaṃ vâcanâ jâtâ, tâṃ jñâpayitum idaṃ sûtraṃ nyastam iti, tattvam punaḥ kevalino vidanti. *vâyaṇaṃtare puṇe* 'tyâdi vâcanântare punar ayaṃ trinavatitamaḥ saṃvatsaraḥ kâle gacchatî 'ti dṛiçyate. atra kecit vadanti vâcanântare ko 'rthaḥ? pratyuttaraṃ (Ms pratyaṃtare): *teṇaue tti* dṛiçyate; yat Kalpasya pustake likhanam parshadi vâcanaṃ vâ açîtyadhikanavavarshaçatâtikrame iti kvacitpustake likhitaṃ, tat pustakântare trinavatyadhikanavavarshaçatâtikrame iti dṛiçyate, iti bhâvaḥ. anye punar vadanti: ayam açîtitamaḥ saṃvatsara iti ko 'rthaḥ? pustake Kalpalikhanasya hetubhûtaḥ ayaṃ çrîVîrâd daçamaçatasya açîtitamasaṃvatsaralakshaṇakâlo gacchatî 'ti. *vâyaṇaṃtare* ko 'rthaḥ? ekasyâḥ pustakalikhanarûpâyâ vâcanâyâ anyat parshadi vâcanarûpaṃ yad vâcanântaraṃ tasya punar hetubhûto daçama-

çatasya ayaṃ trinavatitamaḥ saṃvatsaraḥ. tathâ câ 'yam arthaḥ: navaçatâçîtitamavarshe Kalpasya pustake likhanaṃ navaçatatrinavatitamavarshe ca parshadvâcane 'ti tatho 'ktaṃ çrîMunisundarasûribhiḥ svakṛitastotraratnakoçe:

vîrât trinandâṅkaçarady acîkarat
tvaccaityapûte Dhruvasenabhûpatiḥ |
yasmin mahaiḥ saṃsadi Kalpavâcanâm
âdyâṃ, tad Ânandapuraṃ na kaḥ stute? ||

pustakalikhanakâlas tu yatho 'ktaḥ pratîta eva: *valahîpurammi nayare* ityâdivacanât; tattvam punaḥ kevalino vidanti. (Subodhikâ.)

çramaṇasya bhagavato Mahâvîrasya muktigamanât paççât navaçataaçîti 980 varsheshu gateshu Devarddhigaṇikshamâçramaṇena kâlaviçeshasya vuddhihîyamânaṃ (read buddhiṃ hîyamânâṃ) jñâtvâ siddhântavicchedam bhâvinaṃ vicintya prathamadvâdaçavârshakasya (read varshikîyadurbhikshasya) prânte sarvasâdhûnâṃ (supply saṅghaṃ) sammîlya (!) Vallabhînagaryâṃ çrîsiddhântaḥ pustakeshu kṛitaḥ pustakeshu likhitaḥ; pûrvaṃ sarvasiddhântânâm pâṭhanaṃ ca mukhapâṭhenai 'vâ "sit, tataḥ paççâd gurubhiḥ pustakena siddhântaḥ çishyebhyaḥ pâṭhyate, iyaṃ rîtir abhût. kecid âcâryâ atra evam âhuḥ: bhagavato muktigamanânantaraṃ navaçataaçîtivarshair Dhruvasenasya râjñaḥ putraçokanivâraṇâya sabhâlokasamakshaṃ Kalpasûtraṃ çrâvitam; punar navaçatatrinavativarshaiḥ çrîVîranirvâṇât çrîSkandilâcâryair dvitîyadvâdaçavarshikîyadurbhikshaprânte Mathurâpuryâṃ sâdhûn sammîlya (!) siddhântaḥ pustakeshu likhitaḥ. yato Valabhîvâcanâyâtasthavirâvalî vâcyate, ekâ punar Mâthurîyavâcanayâ sthavirâvalî procyate; anyo pi yaḥ kaççit parasparaṃ siddhântaiḥ (vi)saṃvâdo dṛiçyate, sa sarvo 'pi vâcanâyâ eva bhedaḥ. punar atra pûrvâcâryâḥ kecid evam âhuḥ: çrîVîranirvâṇât navaçataaçîtivarshaiḥ siddhântaḥ pustakeshu likhitaḥ, navaçatatrinavati-993-varshaiḥ Kâlakâcâryeṇa pañcamîtaḥ caturthyâṃ çrîparyushaṇâparva kṛitam. atra bahavo viçeshâḥ santi, te gîtârthâḥ jânanti. çrîÂvaçyakasûtre pañcavidham pratikramaṇam uktam: 1 devaçikaṃ (?) 2 râtrikaṃ, 3 pâkshikaṃ, 4 caturmâsikam, 5 sâṃvatsarikam. yadâ caturthyâm paryushaṇâparva sthâpitaṃ, tadâ tu pâshî(read pâkshî)caturdaçîdine câturmâsikam api ekatrai 'va sthâpitaṃ, yataḥ granthe uktam asti: *caumâsaga paḍikamaṇaṃ pakkhiya divasaṃmi* .. evam pâṭhaḥ katham milati? tasmâd evaṃ jñâyate: pâkshikaṃ caturdaçyâṃ, câturmâsikam pûrṇimâyâm, etad ubhayam api pâkshîdine ekatra kṛitam. etasya paramârthas tu prathamasâmâcâryâṃ ca vyâkhâto 'sti. (Kalpadruma.)

Ṛishimaṇḍalaprakaraṇa and its commentary by Padmamandiragiri (saṃvat 1553) run thus:

dubbhikkhammi paṇaṭṭhe
puṇar avi melitta samaṇa-saṃghâo |
Mahurâe aṇuugge
pavattio Khaṃdileṇa tayâ || 213 ||

com. gâthârthaḥ sugamo navaraṃ tenâ 'nuyogas tadâ pravartito, vâcanâ tu calitâ 'grataḥ. bhâvârthaḥ suviçishṭasampradâyâbhâvân no 'ktaḥ.

sutt-'attha-rayaṇa-bharie
khama-dama-maddava-guṇehi saṃpanne |
Devaḍḍhi-khamâsamaṇe
Kâsava-gutte paṇivayâmi ‖ 214 ‖

com. gâthâ sugamai 'va, viçeshaç câ 'yaṃ: çrîVîranirvâṇât açîtyadhikanavaçatavarsheshu Devarddhikshamâçramaṇair hi kâladoshât sarvâgamânâṃ vyavacchittim avalokya te pustakeshu nyastâḥ. pûrvam pustakânapekshayai 'va guruçishyayoḥ çrutârpaṇagrahaṇavyavahâro 'bhûd iti vṛiddhasampradâyaḥ.

II. Sthavirâvalî.

1) Maṇḍitaç câ 'sau nâmnâ putraç ca Dhanadevasye 'ti Maṇḍitaputra iti samâsaḥ. kecic ca Maṇḍita iti nâma vyâcakshate, anye ca *Maṃḍiyaputte tti* Maṇḍitasya putra Maṇḍitaputra iti samarthayanti, tatra ca Maṇḍita iti Dhanadevasya nâmântaram ûhyam. Maṇḍita-Mauryaputrayor ekamâtṛikatvena bhrâtror api yad bhinnagotrâbhidhânaṃ tat pṛithagjanakâpekshayâ. tatra Maṇḍitasya pitâ Dhanadevo, Mauryaputrasya tu Mauryo, mâtâ tu Vijayadevy evai 'kâ; avirodhaç ca: tatra deçe ekasmin patyau mṛite dvitîyapatidharaṇasyeti (!?) vṛiddhâḥ. S.

2) samastagaṇipiṭakadhârakâḥ. gaṇo 'stî 'ti gaṇî bhâvâcâryas tasya piṭakam iva ratnâdikaraṇḍakam iva gaṇipiṭakaṃ dvâdaçâṅgî; tad api na deçataḥ Sthûlabhadrasye 'va, kiṃ tu samastaṃ sarvâksharasaṃnipâtitvât tad dhârayanti sûtrato 'rthataç ca ye te tathâ. S.

3) In the more modern commentaries the legends of the seven first and some later Theras are told at their proper places. They contain nearly all the Çvetâmbaras know of the early history of their church. As I intend to publish next the Pariçishṭaparva or Sthavirâvalîcarita of Hemacandra, and some other historical treatises of the Jainas, I omit the legends here, and restrict my extracts to the explanation of the text.

Çayyambhava is said to have composed the Daçâvaikalikasûtra for the benefit of his son. The following stanza is found identically at the end of that work, and in the Ṛishimaṇḍalaprakaraṇa:

Sijjaṃbhavaṃ gaṇaharaṃ
jiṇa-paḍimâ-daṃsaṇeṇa paḍibuddhaṃ |
Maṇaga-piyaraṃ dasakâ-
liyassa nijjûhagaṃ vaṃde ‖

4) *Sutthiyasuppadibuddhânam ti.* susthitau suvihatakriyânishthau, supratibuddhau sujñâtatattvau tato viçeshanakarmadhârayah, kotikakâkandakâv iti nâma; anye tv ittham âcakshate: susthitasupratibuddhâv iti nâma, kotikakâkandakâv iti virudaprâyam viçeshanam: kotyamçasûrimantrajâpaparijñânâdinâ kautikau, kâkandyâm nagaryâm jâtatvât kâkandakau, tato viçeshanasamâsah. ye tu susthitasupratibuddha ity ekam eva nâma manyante tadabhiprâyam na vidmo dvitvavyâghâtât. yadi param: madhukaitanyâyena susthitena sahacaritah supratibuddhah susthitasupratibuddha iti pakshah çaranam, tatra ca pûjyatvâd bahuvacanam jñeyam. S.

5) bahavo 'tra vâcanâbhedâ lekhakavaigunyâj jâtâh. tattatsthavirânâm ca çâkhâh kulâni ca prâyah sâmpratam nâ 'nuvartante nâmântaratirohitâni vâ bhavishyanti, ato nirnayah kartum na pâryate pâtheshu. tathâ hi çâkhâsu: kvacid âdarçe *Kodavanî* (6) 'ti, kvacit *Kumdadhârî* 'ti; tathâ hi kvacit *Punnapattiyâ* (7) iti, kvacit *Suvannapattiyâ* iti. evam kuleshv api, kvacit *Ullagaccha taiyam* (7,8) *ti* pâthah, kvacit *aha Ullagamdha taiyam ti.* tasmâd atra bahuçrutâ eva pramânam, mâ 'bhûd utsûtram iti. tatra kulam ekâcâryasamtatih, çâkhâsu tasyâm eva samtatau purushaviçeshânâm prithak prithag anvayâ, ekavâcanâcâryayatisamudâyo ganah:

tattha kulam vineyam
egâyariyassa samtatî-jâo |
donha kulâna miho puna
sâvikkhânam gano hoi ||

tti vacanât. athavâ çâkhâ vivakshitâdyapurushasya samtâno, yathâ Vairasvâminâmnâ Vairaçâkhâ, 'smâkam kulâni tu tacchishyânâm prithak prithag anvayâ, yathâ Cândrakulam Nâgendrakulam ityâdi. S.

6) *Chulue Rohagutte tti* vipratipattyavasthâyâm dravya-guna-karma-sâmânya-viçesha-samavâyâ-'kya-shat-padârtha-prarûpakatvât shat, gotrena Ulûkatvâd Ulûkah; shat câ 'sâv Ulûkaç ca Shadulûkah. Ulûkatvam eva vyanakti: *Kosie gottenam ti* ulûkakauçikaçabdayor nâ 'rthabhedah. *Terâsiya tti* Trairâçikâ, jîvâ-'jîva-nojîvâ-'khyarâçitrayaprarûpinas tacchishyapraçishyâh. — Then follows the legend about Rohagupta (544 A.V.) The Vaiçeshika Philosophy is said to have been developed out of the Trairâçika-doctrin: kramena Vaiçeshikadarçanam tatah prarûdham. S.

The name Aulûkadarçana or Owl-Philosophy is given to the Vaiçeshika, perhaps because of 'the bewildering style of elucidation in which the Naiyayiks glory', or because one of the first doubts raised in Vaiçeshika-Nyâya treatises is that about the nature of darkness, whether it be a *dravya* or not. Thus says çrîHarsha in the Uttara-Naishadhîya XX, 36:

dhvântasya vâmoru vicâranâyam
Vaiçeshikam câru matam matam me |
Aulûkam âhu khalu darçanam tat
kshamam tamastattvanirûpanâya ||

Or, as Prof. Weber thinks, the name Aulukya for Kâṇâda had its origin in a quibble on the word kâṇâda, which means either 'follower of Kaṇâda' or 'crow-eater'.

12) atrâ 'ntare *vaṃdâmi Phaggumittaṃ ca* ityâdi gâthâvṛindam bahushv âdarçeshu dṛiçyate, katipayapustakeshu ca: *therassa ṇaṃ ajjaPhaggumittassa Goyamaguttassa ajjaDhaṇagirî there aṃtevâsî Vâsiṭṭhagotte* ityâdi yâvat: *therassa ṇaṃ ajjaSîhassa Kâsavagottassa ajjaDhamme there aṃtevâsî Kâsavagotte, therassa ṇaṃ ajjaDhammassa Kâsavagottassa ajjaSaṃḍile there aṃtevâsî* iti paryantaṃ dṛiçyate, tadanantaraṃ ca *vaṃdâmi Phaggumittaṃ ca* ityâdi gâthâs; tatra ca gadyoktârthaḥ punaḥ padyaiḥ saṃgṛihîta iti na paunaruktyam bhâvanîyam. S.

III. Sâmâcârî.

2) *kaḍiyâiṃ* kaṭayuktâni; *ukkaṃpiyâiṃ* dhavalitâni; *channâiṃ* triṇâdibhiḥ; *littâiṃ* chaganâdyaiḥ, kvacit *guttâiṃ ti* pâṭhas, tatra guptâni vṛitikaraṇadvârapidhânâdibhiḥ; *ghaṭṭhâiṃ* vishamabhûmibhañjanât; *maṭṭhâiṃ* çlakshṇîkṛitâni, kvacit *saṃmaṭṭhâiṃ ti* pâṭhas tatra samantân mṛishṭâni masṛiṇîkṛitâni sammṛishṭâni; *saṃpadhûmiyâiṃ* saugandhyâpâdanârthaṃ dhûpanair vâsitâni; *khâtodagâiṃ* kṛitapraṇâlîrûpajalamârgâṇi; *khâyaniddhamaṇâiṃ niddhamaṇaṃ khâlaṃ* gṛihât salilaṃ yena nirgacchati; *appaṇo aṭṭhâe* âtmârthaṃ gṛihasthaiḥ kṛitâni; parikarmitâni, karoteḥ kâṇḍaṃ karotî 'ty âdâv iva parikarmârthatvât; paribhuktâni svayam paribhujyamânatvât; ata eva pariṇâmitâni acittîkṛitâni; tataḥ saviṃçatirâtre mâse gate amî adhikaraṇadoshâ na bhavanti. yadi punaḥ sâdhavaḥ: sthitâḥ sma iti brûyus, tadâ te pravrajitânâm avasthânena subhikshaṃ sambhâvya gṛihiṇas taptâyogolakalpâd aṃtâla-(? also in the Kalpalatâ)-kshetrakarshaṇagṛihacchâdanâdîni kuryuḥ, tathâ câ 'dhikaraṇadoshâ; atas tatparihârâya pañcâçatâ dinaiḥ sthitâḥ sma iti vâcyam .... iha hi paryushaṇâ dvidhâ: gṛihijñâtâjñâtabhedât. tatra gṛihiṇâm ajñâtâ, yasyâṃ varshâyogyapîṭhaphalakâdau yatne kalpoktâ dravyakshetrakâlabhâvasthâpanâ kriyate, sâ "shâḍhapaurṇamâsyâm pañcapañcadinavṛiddhyâ yâvad bhâdrapadasitapañcamyâṃ cai 'kâdaçasu parvatithishu kriyate. gṛihijñâtâ tu yasyâṃ sâṃvatsarikâtîcârâlocanaṃ luñcanam Paryushaṇâkalpasûtrakarshaṇaṃ caityaparipâṭî ashṭamaṃ sâṃvatsarikapratikramaṇaṃ ca kriyate. yayâ ca vrataparyâyavarshâṇi gaṇyante, sâ nabhasyaçuklapañcamyâṃ Kâlakasûryâdeçâc caturthyâm api janaprakaṭaṃ kâryâ. yat punar abhivardhitavarshe dinaviṃçatyâ paryushitavyam ity ucyate, tat siddhântaṭippanânâm anusâreṇa, tatra hi: yugamadhye pausho yugânte câ 'shâḍha eva vardhate, nâ 'nye mâsâs; tâni câ 'dhunâ na samyag jñâyante, 'to dinapañcâçatai 'va paryushaṇâ saṃgate 'ti vṛiddhâḥ. tataç ca kâlâvagraho jaghanyato: nabhasyasitapañcamyâ ârabhya

kârttikacaturmâsântaḥ saptatidinamânaḥ; utkarshato varshâyogya-kshetrântarâbhâvâd âshâḍhamâsakalpena saha vṛishṭisadbhâvât, mârgaçîrsheṇâ 'pi saha shaṇ mâsâ iti. dravyakshetrakâlabhâva-sthâpanâ cai 'vam. dravyasthâpanâ: tṛiṇaḍagala(?)ksharamallakâ-dînâm paribhogaḥ, sacittâdînâm parihâraḥ. tatra sacittadravyaṃ çaiksho na pravrâjyate atiçraddhaṃ râjânaṃ râjâmâtyâdikaṃ vâ vinâ, acittadravyaṃ vastrâdi na gṛihyate, miçradravyaṃ çaikshaḥ sopadhikaḥ. evam âhâravikṛitisaṃstârakâdidravyeshu paribhoga-parihârau yojyau. kshetrasthâpanâ: sakroçaṃ yojanaṃ, kâraṇe bâlaglânavaidyaushadhyâdau catvâri pañca vâ yojanâni. kâlasthâ-panâ: catvâro mâsâ, yac ca tatra kalpate, bhâvasthâpanâ: krodhâdî-nâṃ viveka, îryâbhâshâdisamitishu co 'payoga; iti kṛitaṃ vistareṇa. S. This exposition is clear on the whole, but some of its details I do not understand.

9) tatro 'dakârdraḥ karo yâvatâ çushyati, tâvân kâlo jaghanyaṃ landam, utkṛishṭam pañcâ 'horâtrâs, tayor antaram madhyam. S.

14) *atthegaiyâṇaṃ* ityâdi: asty etad yad ekeshâṃ sâdhûnâm purata evam uktapûrvam bhavati, gurubhir iti gamyate. cûrṇau tu: *atthegaiyâ âyariyâ* ity uktam, *atthaṃ bhâsei âyario* iti vâcanât; artha eva anuyoga eva, ekâyitâ ekâgratâ, arthaikâyitâs teshâm. athavâ 'sty etad yad ekeshâm âcâryâṇâm idam uktam bhavatî 'ty evaṃ vyâkhyeyam; tatra shashṭhî tṛitîyârthe tataç câ "câryair idam uktam bhavati. S. *atthiṇaṃ* has the same meaning in § 19.

paḍigâhittae is rendered *pratigrahîtum*, which would re-gulary become **paḍiggahittae.* पडिगाहित्तए might be a mistake of the transcribers for पडिग्गहित्तए. But the word occurs too frequently for that. Besides, double *g* is generally written ग्ग, which sign, however, is never used in our word. *paḍigâhittae* (also written *paḍigâhettae*) is the infinitive of the causative *paḍigâhe* = *pratigrâhaya.* From the same base are derived the forms *paḍigâhe* (which I take to be the 2d person of the imperative, though it is rendered by *pratigṛihṇîyâs*, just as *dâve* by *dadyâs*) and *paḍigâhehi.* The causative bases *paḍigâhe* and *dâve* are used for the simplex.

18) This paragraph has been translated in the Introd. p. 27 note. kvacit *pâhisi*-sthâne *dâhisi tti* dṛiçyate tac câ 'tihṛidyaṃ svayaṃ vâ bhuñjîthâ anyasâdhor vâ dadyâ iti. evam ukte gṛihiṇâ *se* tasya sâdhoḥ kalpate etc. S.

19) *kaḍâiṃ ti* kṛitâni tair anyair vâ çrâvakatvaṃ dâne çrâ-ddhatvaṃ vâ grâhitâni; *pattiyâiṃ* pratyayitâni prîtikarâṇi vâ; *thijjâiṃ ti* sthairyam asty eshv iti sthairyâṇi [the neuter abstract instead of the adjective, just as *ârogga, pâmokkha* etc.] prîtau dâne ca sthirâṇi; *vesâsiyâiṃ ti* dhruvaṃ lapsye 'haṃ tatre 'ti viçvâso yeshu vaiçvâsikâni; *sammayâiṃ ti* sammatayanti praveçâni; *bahumayâiṃ ti* bahavo 'pi sâdhavo nai 'ko dvau vâ matâ yeshu

bahûnâṃ vâ gṛihamânushâṇâm mataḥ sâdhupraveças, tâni bahumatâni; *aṇumayâiṃ ti* anumatâni dâtum anujñâtâni, aṇur api kshullako 'pi mato yeshu sarvasâdhusâdhâraṇatvân, na punar mukhaṃ dṛishṭvâ tilakaṃ karshayantî 'ty aṇumatânî 'ti vâ. S.

20) nityam ekâçaninaḥ. *goyarakâlaṃ ti* ekasmin gocaracaryâkâle sûtrapaurushyanantaram ity arthaḥ ..... *ṇannatthe* ityâdi ṇakâro vâkhyâdâv alaṃkârârthaḥ. anyatrâ "câryavaiyâvṛittyât; âcâryavaiyâvṛittyâd anyatra tad varjayitve 'ty arthaḥ. âcâryavaiyâvṛittyaṃ hi yady ekabhuktena kartuṃ na pârayati, tadâ dvir api bhuktaṃ; tapaso hi vaiyâvṛittyaṃ garîyaḥ. evam upâdhyâyâdishv api. *avaṃjaṇajâyaeṇaṃ ti* na vyañjanâni bastikûrcakakshâdiromâṇi jâtâni yasyâ 'sau avyañjanajâtas, tataḥ: svârthe kaḥ (Hem. II 164), avyañjanajâtakâd anyatra, yâvad adyâ 'pi tasya vyañjanâni no 'dbhidyante, tâvad dvir api bhojanaṃ na dushyatî 'ty arthaḥ. atra ca âcâryaç ca vaiyâvṛittyam asyâ 'stî 'ty abhrâditvâd apratyaye vaiyâvṛittyaç ca vaiyâvṛittyakaraḥ. âcâryavaiyâvṛittyaṃ tâbhyâm anyatra; evam upâdhyâyâdishv api neyam. âcâryopâdhyâyatapasviglânakshullakânâṃ dvirbhuktasyâ 'py anujñâtatvâd, evam api vyâkhyâ. S.

21) There being two daily meals, *caturthabhojin* is called he who partakes of one meal only in two days, etc.

caturthabhojî prâtar na caramapaurushyaṃ nishkramyo 'pâçrayâd âvaçyikyâ nirgatya pûrvam eva vikaṭam udgamâdiçuddham bhuktvâ prâsukâhâram pîtvâ ca takrâdikaṃ saṃsṛishṭakalpaṃ vâ, patadgraham pâtraṃ saṃlikhya nirlepîkṛitya, sampramṛijya ca prakshâlya. S.

25) tatro 'tsvedimam pishṭajalam bhṛitahastâdikshâlanajalaṃ vâ; saṃsvedimaṃ saṃsekimam vâ. [I think *saṃseima* to be in Saṃskṛit *sasvedima;* comp. *maṇaṃsî* = *manasvin* (Hem. I 26)], yat parṇâdi utkâlya çîtodakena sicyate, tat. *câulodagaṃ* taṇḍuladhâvanodakaṃ tilodakam mahârâshṭrâdishu nistvacitatiladhâvanajalam; tushodakaṃ vrîhyâdidhâvanam; yavodakaṃ yavadhâvanam; âyâmako 'vaçrâvaṇaṃ (avasrâ?); sauvîrakaṃ kañjikaṃ; çuddhavikaṭam ushṇodakam, *usiṇaviyaḍe* iti ushṇajalam; tad api asiktaṃ yataḥ prâyeṇâ 'shṭamordhvaṃ tapasvino dehaṃ devatâ 'dhitishṭhati .... *paripûe tti* vastragalitam aparipûte tṛiṇakâshṭhâdi gale laganât; tad api parimitam, anyathâ jîrṇaṃ syât. kvacit: *se vi ya ṇaṃ bahusaṃpuṇṇe, ṇo vi ya ṇaṃ abahusaṃpuṇṇe* ity api dṛiçyate, tatra îshad aparisamâptaṃ sampûrṇam bahusampûrṇaṃ, nâmnaḥ prâg bahur ve 'ti bahupratyayaḥ, atistokatare hi tṛiṇmâtrasyâ 'pi no 'paçama iti. S.

26) saṃkhyayo 'palakshitâ dattayo yasye 'ti saṃkhyâtadattikas tasya dattiparimâṇavata ity arthaḥ. S.

27) upâçrayâc chayyâtaragṛihâd ârabhya yâvat saptagṛihântaraṃ saptagṛihamadhye *saṃkhaḍiṃ ettae tti* saṃskriyata iti saṃskṛitir odanapâkas tâm etuṃ gantuṃ na kalpate, piṇḍapâtârthaṃ tatra

na gacched ity arthaḥ. teshâṃ gṛihâṇâṃ sannihitatayâ sâdhuguṇahṛitahṛidayatveno 'dgamâdidoshasambhavât. etâvatâ çayyâtaragṛiham anyâni ca shaḍ âsannagṛihâṇi varjayed ity uktam. kasya na kalpata ity âha: *saṃniyaṭṭacârissa* nishiddhagṛihebhyaḥ saṃnivṛittaḥ saṃç carati viharatî 'ti saṃnivṛittacârî pratishiddhavarjakaḥ sâdhus. tasya bahavas tv evaṃ vyâcakshate saptagṛihântaraṃ *saṃkhaḍiṃ* ca janasaṃkulajemanavârâlakshaṇâṃ gantuṃ na kalpate. yat uktam pratibhâti, tad vyâkhyânam pramâṇîkartavyam. dvitîyamate çayyâtaragṛiham anyâni ca sapta gṛihâṇi varjayed ity uktam. tṛitîyamate çayyâtaragṛiham anantaragṛihaṃ sapta câ 'nyâni varjayed ity uktam. *uvassayassa pareṇaṃ ti* upâçrayât parataḥ saptagṛihântaram etuṃ na kalpate. *paraṃpareṇaṃ ti* paramparayâ vyavadhânena saptagṛihântaram etuṃ na kalpate. çayyâtaragṛihâd anantaram ekaṃ gṛihaṃ, tataḥ saptagṛihâ(ṇi), iti paramparatâ. S.

28) *pâṇipaḍiggahiyassa* (he who uses his hand instead of an alms bowl) jinakalpikâdeḥ; *kaṇagaphusiyâ* phusâramâtram; avaçyâyo mihilâ varshaṃ vâ; vṛishṭikâyo 'pkâyavṛishṭiḥ. S.

29) *agihaṃsi tti* anâchâdite âkâçe. S.

dakam bahavo bindavo, dakarajo bindumâtraṃ, dakaphusiyâ phusâram avaçyâya ity arthaḥ. S.

31) *vagghâriyavuṭṭhikâo tti* acchinnadhârâvṛishṭir . . . . . *saṃtaruttaraṃsi* ântaraḥ sautrakalpa, uttara aurṇikas, tâbhyâm prâvṛitasyâ 'lpavṛishṭau gantuṃ kalpate. athavâ: antara iti kalpaḥ; uttara iti varshâkalpaḥ kambalyâdiḥ. Cûrṇikâras tv âha: *aṃtaraṃ rayaharaṇaṃ paḍiggaho vâ uttaraṃ pâuraṇakappo, tehiṃ saha tti.* S.

32) *nigijjhiya* 2. sthitvâ sthitvâ varshati. S.

vikaṭagṛihe âsthânamaṇḍapikâyâṃ yatra grâmyaparshad upaviçati. S.

33) âgamanât pûrvakâlam; athavâ pûrvaṃ sâdhur âgataḥ paçcâd dâyako râddhum pravṛitta iti pûrvâgamanena hetunâ pûrvâyuktas taṇḍulodanaḥ kalpate paçcâdâyukto bhiliṅgasûpo na kalpate. tatra pûrvâyuktaḥ sâdhvâgamanât pûrvam eva svârthaṃ gṛihasthaiḥ paktum ârabdhaḥ. S. This is, according to the commentator, the orthodox interpretation of *pûrvâyukta*; two others are rejected as *anâdeçau;* viz., 1) pûrvâyukta = yac cullyâm âropitam, 2) pûrvâyuktam yat samîhitam i. e. yat pâkârtham upaḍhaukitam.

36) ekatrâyataṃ subaddham bhâṇḍakam pâtrakâdy upakaraṇaṃ ca kṛitvâ vapushâ saha prâvṛitya. S.

38) *atthi ya ittha keya tti* asti câ 'tra kaçcit pañcamaḥ; *atthi yâiṃ tha* iti pâṭhe tu *tha* iti vâkhyâlaṃkâre *atthi yâiṃ ti* bhâshâmâtram asti ce 'ty arthaḥ . . . . *ṇhaṃ* vâkhyâlaṃkâre.

41) icche 'tyâdi, icchâ ced asti tadâ etc. S.

44) cakshushâ jñâtvâ dṛishṭvâ ca pratilekhitavyâni parihartavyatayâ vicâraṇîyâni . . . . . panaka ullî sâ ca prâyaḥ prâvṛishi bhûmikâshṭhabhâṇḍâdishu jâyate, yatro 'tpadyate, taddravyasamavarṇaç ca. *nâmaṃ paṇṇatte* iti nâma iti prasiddhau. 2. bîjasû-

kshmaṃ: kaṇikâçâlyâdibîjânâṃ *nahî* 'ti rûḍhâ nakhikâ. 3. haritasûkshmaṃ: navodbhinnaṁ pṛithivîsamavarṇaṃ haritaṃ tac câ 'lpasaṃhananatvât stokenâ 'pi vinaçyate. 4. pushpasûkshmaṃ: vaṭoḍumbarâdînâṃ tatsamavarṇatvâd alakshyaṃ tac co 'cchvâsenâ 'pi virâdhyate. 5. aṇḍasûkshmam: uddaṃçâ madhumakshikamatkuṇâdyâs, teshâm aṇḍam uddaṃçâṇḍam; utkalikâṇḍaṃ lûtâpuṭâṇḍam; pipîlikâṇḍaṃ kîṭikâṇḍam; halikâ gṛihakokilâ vrâhmaṇî vâ tasyâ aṇḍaṃ halikâṇḍam; *hallohaliyâ ahilodî saraḍî kakkiṇḍî 'ty* ekârthâḥ, tasyâ aṇḍam; etâni hi sûkshmâṇi syuḥ. 6. layanam: âçrayaḥ sattvânâṃ, yatra kîṭikâdyanekasûkshmasattvâ bhavantî 'ti. layanasûkshmaṃ yathâ: uttiṅgâḥ bhûyakâ gardabhâkṛitayo jîvâs teshâṃ layanam bhûmâv utkîrṇagṛiham uttiṅgalayanam. bhṛigu çushkabhûrâjî jalaçoshânantaraṃ kedârâdisphuṭitâ dalir ity arthaḥ. *ujjae tti* bilam (ṛijubilaṃ, Subodhikâ); tâlamûlakaṃ tâlamûlâkâram adhaḥ pṛithu upari sûkshmaṃ vivaram; çambûkâvarttam bhramaragṛiham. 7. snehasûkshmam: *osa tti* avaçyâyo yaḥ khât patati himastyânodabinduḥ; mihikâ dhusarî; karakâ ghanopalaḥ; haratanur bhûniḥsṛitatṛiṇâgrabindurûpo yo yavâṅkurâdau dṛiçyate. 8. S.

46) âcâryaḥ sûtrârthavyâkhyâtâ digâcâryo vâ; upâdhyâyaḥ sûtrâdhyâpakaḥ; sthaviro jñânâdishu sîdatâṃ sthirîkartâ udyatânâm upavṛiṃhakaç ca, pravartako jñânâdishu pravartayitâ . . . . . gaṇî yasya pârçve âcâryâḥ sûtrâdy abhyasyanti, gaṇino vâ 'nye âcâryâḥ sûtrâdyartham upasampannâḥ, gaṇadharas tîrthakṛicchishyâdiḥ, gaṇâvacchedako yaḥ sâdhûn gṛihîtvâ bahiḥ kshetre âste gacchârthaṃ kshetropadhimârgaṇâdau pradhâvanakartâ sûtrârthobhayavit; yaṃ vâ spardhakâdhipatitvena sâmânyasâdhum api puraskṛitya viharati . . . . . . S.

pratyapâyam apâyam apâyaparihâraṃ ca jânanti. pratikûlo 'pâyasya pratyapâya iti vigraheṇâ 'pâyaparihâre 'pi pratyapâyaçabdo vartate. S.

47) vihârabhûmiç caityagamanaṃ vicârabhûmiḥ çarîracintâdyarthaṃ gamanam. S.

The scholiasts explain *duijjattae* by *hiṇḍitum.* It is, I think, a denominative verb from the base *dûta*, Skṛt.: **dûtîyati* in the sense of: he runs as messenger, though that word would become in Prâkṛit **dûijjai*. Or is *duijjai* derived from the base *duia* = *dvitîya*?

51) apaçcimamaraṇântas tatrabhavâ, ârshatvâd uttarapadavṛiddhau, apaçcimamâraṇântikî sâ câ 'sau saṃlekhanâ tasyâ *jûsaṇa tti* sevâ, tayâ *jûsie tti* kshapitaçarîro 'ta eva pratyâkhyâtabhaktapânaḥ; pâdapopagataḥ kṛitapâdapopagamanaḥ. S.

52) âtâpayitum ekavâram âtape dâtum; pratâpayitum punaḥ punaḥ . . . . sthânam ûrdhvasthânaṃ tac ca kâyotsargalakshaṇam. S. I have not been able to make out the exact meaning of *kâyotsarga.* I suppose *kâyotsarga* means 'the remaining of the body in a posture adopted for penance, devotion, etc'.

53) anuccâkucikasya, kuñca parispande, akucikâ 'parispandâ

niçcalâ yasya kambikâ na calati, adṛḍhabandhane hi saṃgharshân matkuṇakunthvâdivadhaḥ syât. uccâ hastâdi yâvat, yena pipîlikâdivadho na syât, sarpâdir vâ na daçet; uccâ câ 'sâv akucâ co 'ccâkucâ kambâdimayî çayyâ sâ vidyate yasyâ 'sâv uccâkuciko, na uccâkuciko nîcasaparispandaçayyâkas tasya. anarthakabandhinaḥ pakshamadhye 'narthakaṃ niḥprayojanam ekavâro 'pari dvau trîṃç caturo vâ vârân kambâsu bandhân dadâti, catur upari bahûni vâ 'ḍḍakâni (?) badhnâti, tathâ ca svâdhyâyapalimanthâdayo doshâḥ. yadi cai 'kâṅgikaṃ campakâdipaṭṭaṃ labhyate, tadâ tad eva grâhyam bandhanâdiprakriyâparihârât. amitâsanikasya abaddhâsanasya sthânât sthânântaraṃ hi muhur muhuḥ saṃkrâman sattvavadhaḥ pravartate; anekâni vâ âsanâni sevamânasya anâtâpinaḥ saṃstârakapâtrâdînâm âtape 'datus, tatra ca panakasaṃsaktyâdayo doshâ upabhoge ca jîvavadhaḥ. upabhogâbhâve co 'pakaraṇam adhikaraṇam eve 'ti. asamitasye "ryâdishu etc. S.

55) *tau uccârapâsavaṇabhûmîo* iti. anadhisahishṇos tisro 'ntaḥ, adhisahishṇoç ca bahis tisraḥ. dûravyâghâte madhyâ tadvyâghâte âsannâ ity âsannamadhyadûrabhedât tisraḥ .... *osannaṃ ti* prâyeṇa bâhulyene 'ty arthaḥ. S.

56) *tao mattaya* (*!*) *tti* trîṇi mâtrakâṇi tadabhâve hi velâtikramaṇavegadhâraṇe âtmavirâdhanâ, varshati ca bahirgamane saṃyamavirâdhanâ. atra cûrṇiḥ: *bâhiṃ tassa gummiyâdigahaṇaṃ teṇa mattae vosirittâ bâhiṃ nittâ pariṭṭhavei, pâsavaṇe vi abhiggahito dharei tassa sai jo jâhe vosirai so tâhe dharei, na nikkhivai. suvaṃto vâ ucchaṃge ṭhitayaṃ ceva uvariṃ daṃḍae vâ doreṇa baṃdhati gose asaṃsattiyâe bhûmîe pariṭṭhavei tti.* S. The Kiraṇâvalî and Kalpalatâ give the same quotation, but offer no explanation.

57) The reason for shaving the head, or tearing out the hair, is: keçeshu hi apkâyo lagati sa ca virâdhyate, tatsaṅgâc ca shaṭpadikâḥ sammûrchanti, tâṃç ca kaṇḍûyamânaḥ khaṇḍayati nakhakshataṃ vâ çirasi karoti. S. The *loca* is preferred to the cutting of the hair because by the latter process 'shaṭpadikâç chidyante'.

pakkhiyârovaṇa tti pâkshikam bandhadânaṃ saṃstârakadavarakâṇâm pakshe pakshe bandhâ moktavyâḥ pratilekhitavyâç ce 'ty arthaḥ; athavâ âropaṇâ prâyaçcittam pakshe pakshe grâhyaṃ sarvakâlaṃ viçeshato varshâsu. S.

59) iha pravacane 'dyai 'va paryushaṇâdine, kakkhata: uccaiḥçabdaḥ, kaṭuko: jakâramakârarûpo, vigrahaḥ kalahaḥ samutpadyate. S. I do not know, which words are indicated by the initials *m* and *j*.

60) varshâsû 'pâçrayâs trayo grâhyâḥ saṃsaktijalaplâvanâdibhayât. *taṃ* iti padaṃ tatre 'ty arthe sambhâvyate. *veuvviyâ paḍilehâ* kvacic ca *veuṭṭiyâ paḍilehâ* iti dṛçyate, ubhayatrâ 'pi punaḥ punar ity arthaḥ. *sâijjiyâ pamajjaṇâ* iti, ârshe: *je bhikkhû hatthakammaṃ karei kariṃtaṃ vâ sâijjai tti* vacanât, *sâijji* dhâtur âsvâdane vartate. tata upabhujyamâno ya upâçrayaḥ sa,

kayamâṇe kaḍe tti nyâyât *sâïjjiu tti* bhaṇyate. tatsambandhinî pramârjanâ sâijjiyâ. yasminn upâçraye sthitâs tam prâtaḥ pramârjayanti, bhikshâgateshu sâdhushu, punar madhyâhne, punaḥ pratilekhanâkâle tṛitîyapraharânte, iti vâracatushṭayam pramârjayanti varshâsu, ṛitumadhye triḥ. ayaṃ ca vidhir asaṃsakte, saṃsakte tu punaḥ punaḥ pramârjayanti, çeshopâçrayadvayaṃ tu pratidinam pratilikhanti pratyavekshante: mâ ko 'pi tatra sthâsyati, mamatvaṃ vâ karishyatî 'ti. tṛitîyadivase pâdaproñchanakena pramârjayanti. ata uktam: *veuvviyâ paḍileha tti* kvacit *sâïjjiyâ paḍileha tti* dṛiçyate, tatrâ 'pi pratilekhanâpramârjanayor aikyavivakshayâ sa evâ 'rthaḥ. S.

61) avagṛihyo 'ddiçyâ 'ham amukâṃ diçam anudiçaṃ vâ yâsyâmî 'ty anyasâdhubhyaḥ kathayitvâ. S.

pratijâgrati praticaranti gaveshayanti. S.

62) varshâkalpaushadhavaidyârthaṃ glânasârâkaraṇârthaṃ vâ yâvac catvâri pañca vâ yojanâni gatvâ pratinivarteta. S.

63) etam pûrvoktaṃ sâṃvatsarikaṃ varsharâtrikaṃ sthavirakalpam; yady api kiṃcij jinakalpikânâm api sâmânyaṃ, tathâ 'pi bhûmnâ sthavirâṇâm evâ 'tra sâmâcârî 'ti sthavirakalpakamaryâdâṃ yathâsûtraṃ yathâ sûtre bhaṇitaṃ, na sûtravyapetaṃ, tathâ kurvataḥ kalpo bhavati, anyathâ tv akalpa iti yathâkalpam; evaṃ kurvataç ca jñânâditrayalakshaṇo mârga iti yathâmârgam; yathâ tathyaṃ yathai 'va satyam upadishṭam bhagavadbhis tathâ samyag yathâ sthitam. *kâeṇa tti* upalakshaṇatvât kâyavâṅmanobhiḥ . . . . spṛishṭvâ âsevya; pâlayitvâ aticârebhyo rakshayitvâ; çodhayitva çobhayitvâ vâ vidhivatkaraṇena; tîrayitvâ yâvajjîvam ârâdhya. S.

64) iti bravîmî 'ti çrîBhadrabâhusvâmî svaçishyân prati brûte: ne 'daṃ svamanîshikayâ bravîmi, kiṃ tu tîrthakaragaṇadharopadeçene 'ti. anena ca gurupâratantryam abhihitam. S.

GLOSSARY.

Th. refers to the Sthavirâvalî, S. to the Sâmâcârîparyushaṇâ, T. to the Appendix. n. pr. = nomen proprium, v. l. = variae lectiones, id. indicates that the Prâkṛit word is identical with the Saṃskṛit prototype.

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heuya hetu(ka) S. 64.
hema id. 14.
hemamta id. 113, 157, 212, 227, S. 55.
hemamtiya hemantika 119.
ho. $\sqrt{}$bhû. ^{0}i Th. 8; ^{0}mti Th. 7; ^{0}u 107, S. 18; ^{0}tthâ 1, 3, 97, 112, 134—146; ^{0}yavva (^{0}ivva) S. 57, 59; ^{0}ttae S. 53.

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Additions and Corrections.

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page 9 *line* 27 *for* Ṭika *read* Ṭîkâ.

„ 13 *in the note v.* 4 *for* thâṇaṃ *read* ṭhâṇaṃ.

„ 21 *add*: It should be remarked that I have not aimed at consistency regarding the orthography of the Jaina Prâkṛit. I thought it preferable in a first edition of a Jaina book to show how the case stands. It would have been easy to adopt one method of spelling throughout the whole book e. g. to write always *ṇṇ* or *nn*. But instead of doing violence to the instinct of inconstancy which seems to be planted in the Indian breast, I usually have adopted the spelling of the oldest MS. A when confirmed by other MSS. Hence the same word is not always spelt in the same way.

„ 25 *line* 34 *add*: and contains 3040 granthas *after* 1307 AD.

„ 29 *line* 33 *add*: The MSS. of the Kalpasûtra may be classed into three groups: 1) MS. A. It contains the best text. 2) MSS. BEM. They contain the *vulgata*. 3) MSS. CH, a mixed text, usually siding with A, but not unfrequently with the second class.

„ 30 *add*: For the Digambara legends about Bhadrabâhu see Lewis Rice: Bhadra Bâhu and Çravaṇa Beḷgoḷa. Ind. Ant. III p. 153 sqq. In the Digambara tradition of Kanara Bhadrabâhu is made the leader of an emigration from Northern India. Amongst his disciples is Ċandragupta, king of Pâṭaliputra, who had received *dîkshâ*.

„ 34 *note* 5,8 *for* EHM *read* CHM.

„ 36 *line* 4 *add* icchiya paḍicchiyam eyaṃ, Devâṇuppiyâ! *after* Devâṇuppiyâ!

„ 36 „ 17 *for* tâyattîsagâṇâṃ *read* tâyattîsagâṇaṃ.

„ 36 „ 23 „ seṇâvaccaṃ *read* seṇâvaccaṃ.

„ 39 „ 18 *and* 21 *for* jaṇ naṃ *read* jaṇ ṇaṃ.

„ 40 „ 17 *for* vinaeṇaṃ *read* viṇaeṇaṃ.

„ 40 „ 19 „ parinikkhamai *read* paḍinikkhamai.

„ 40 *note* 27,12 *for* paḍi° CH, °eiA *read* parinikkhamei A.

„ 41 *line* 2 *for* tti *read* ti.

„ 41 „ 12 „ bhûe *read* bbhûe.

„ 42 „ 12 „ bhûṃi „ bhûmi.

„ 42 „ 30 „ ûsîya „ ûsiya.

„ 43 „ 4 „ payarâireya *read* payarâirega.

„ 43 „ 28 „ camîkara „ câmîkara.

„ 43 „ 30 „ tanuya „ taṇuya.

page 44	*line*	7	*for*	lambhamta	*read*	lambamta.
„ 44	„	14	„	dasa-disâo	„	dasa disâo.
„ 44	„	25	„	pâyaehim	„	pâyaehim [12].
„ 44	„	25	„	cârû	„	câru.
„ 46	„	23	„	anuppainnam *read* anupainnam *and add a note*: anupaimtam B.		
„ 47	„	26	„	sassirîyahim *read* sassirîyâhim.		
„ 50	„	5	„	nâna *read* nânâ.		
„ 50	„	19	„	naddha [47] *read* naddha.		
„ 51	„	8	„	rayana bhatti *read* rayana-bhatti.		
„ 54	„	16	„	avilambhiyâe *read* avilambiyae.		
„ 54	„	21 *and* 22	*for*	samiyâim *read* sâmiyâim.		
„ 55	„	3	*for*	anteurenam *read* amteurenam.		
„ 58	„	9	„	jûie *read* juîe.		
„ 58	„	25	„	saimam *read* sâimam.		
„ 61	*note*	113,11	*dele*	sayâhim C.		
„ 62	*line*	4	*add*	gamdha-vattha *after* puppha.		
„ 62	„	17	*for*	*jâva* *read* jâva.		
„ 63	„	14	„	aranne *read* aranne.		
„ 63	„	15	„	ânâ-pânue *read* ânâpânue.		
„ 64	„	11	„	thiim *read* thiim.		
„ *note*	122,4	*add*	A *after* °li°.			
„ 70	*line*	19	*for*	aparâjîyâo *read* aparâjiyâo.		
„ 74	„	2	„	Mârudevîe *read* Marudevîe.		
„ 75	„	4	„	râinnânam *read* râinnânam.		
„ 77	„	24	„	avaccejjâ	„	âvaccejjâ.
„ 79	*note*	6,15	„	Kumdharî	„	Kumdadhârî.
„ 87	*line*	3	„	ahâlamdam	„	ahâlamdam.
„ 88	„	34	„	parinimie.... aparinimie *read* parimie.... aparimie.		
„ 104	„	21	*add*	Hem. IV, 78. *after* redolent.		
„ 105	„	13	„	rûpam *after* devatânâm.		
„ 105	„	24	„	37) *before* gumagumâyamâna.		
„ 107	„	11	*for*	vîravalayanî *read* vîravalayânî.		
„ 112	„	41	„	kâshtâ° *read* kâshthâ.		

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